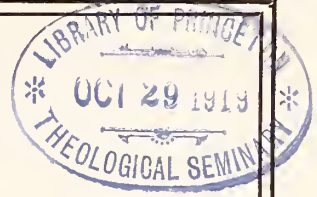


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The Outlook of Missions

Volume XI
Number 10
October, 1919



**NOW is the TIME for the WHOLE CHURCH
to Study Home Missions !**



Home Mission Study Class, Indianapolis Conference, 1919

Every Battle is Won the DAY BEFORE the Actual Fighting

In the Great War the Generals spread huge maps before them and with all the informative material, regarding conditions of men, countries and resources, at hand, **planned, fought and won** the attack that was to take place on the morrow. The well-trained body of men, the adequacy of equipment, the capability of leaders—all attained the day before—were as much of the victory as the actual surrender of the enemy the day following.

On the Morrow the West is to be Won for Christ!

“The Church is needed in the West. There are entire counties without a single religious service. Children are growing up without a Sunday School or a Church home.”

“The West presents no plea of poverty to be relieved, but of prosperity to be seized and made tributary to the Kingdom of God.” Money, alone, cannot lessen the HIGH Cost of LOW Living. The West is to be saved and won.

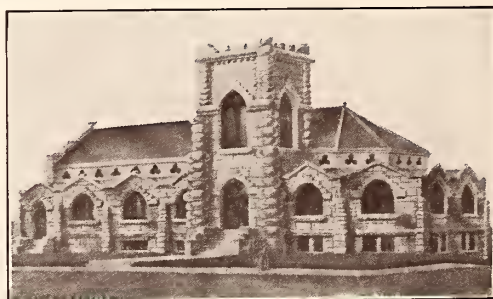
Today We Look for the First Victory

We look for Men Well-Trained; Equipment
More Adequate; Leaders Most Capable

Man, Woman, Boy and Girl are all privileged to the General's material for this conquest. **Two** attractive and informative **Wall Charts** will soon be on display in every progressive Sunday School of the Reformed Church. **Two Circulars** telling of the conditions and resources of the West will be in the hands of every Sunday School member. **Stories of Western Missions** will be read from every Sunday School platform.

Today

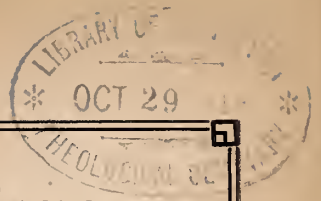
**Train
Plan
Fight
Win**



Tomorrow

**The West
is
Won**

For further information, address the Mission Study Department
Reformed Church Building - - - Fifteenth and Race Streets, Philadelphia



The Outlook of Missions

Issued Monthly in the Interest
of Missions

Headquarters: Reformed Church
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The Quiet Hour



Every man that striveth for the mastery is temperate in all things.

—1 Corinthians 9: 25

"There is nothing too great for His power; there is nothing too small for His care; there is nothing too wearying for His love."

"The building of the perfect man is the noblest work that can go on in the world. It is the very crown of God's creation."

Whatsoever this life may bring us, grant that it may never take from us the full faith that Thou art our Father.

—GEORGE DAYTON.

Nothing is sweeter than love, nothing more courageous, nothing fuller nor better in heaven and earth; because love is born of God, and cannot rest but in God, above all created things.

—THOMAS A' KEMPIS.

So long as men believe in a God who seeks His glory in the salvation of a part of the race, whose Kingdom is beyond the world and not in it, they will have neither enthusiasm for humanity nor passion for social services.

—DR. GEORGE W. RICHARDS.

"The life of self-control gets a special impetus from the consideration that the issues are not limited to the life that now is, but extend to that which is to come. As the Apostle Paul tells the Corinthians, the athletes practice self-control for a corruptible crown, how much more should the Christian practice for an incorruptible one."

Why shouldst thou fill to-day with sorrow
About to-morrow,
My heart?

One watches all with care most true,
Doubt not that He will give thee too
Thy part.

—PAUL FLEMMING.

"A man who thinks and does the same things over and over again, day after day and year after year, is in danger of becoming simply an automatic machine. The danger is that the thoughts will become cramped and that prejudices will spring up against everybody outside of the rut in which he lives."

"Leading is in vain unless there is following. God can lead us, and does lead us, every day of our lives. Sometimes, though, we willfully turn our backs on Him and follow our own wills, and these are the times of hurt to us. God's leading means comfort and strength and joy and growth only to those who follow Him."

O God, when the heart is warmest,
And the head is clearest,
Give me to act:

To turn the purposes Thou formest
Into fact.

O God, when what is dearest
Seems most dear,
And the path before lies straight,
With neither Chance nor Fate

In my career—
Then let me act. The wicket gate
In sight, let me not wait, not wait,

—JOHN JAY CHAPMAN.

Never was there a life of such untiring labor that breathed such spirit of unruffled calm. Every day was thronged with incident or danger. Yet through it all, with all its stir and movement, there is a brooding calm upon the heart of Christ that is only comparable to a waveless sea asleep in the stillness of a summer evening. All that God calls us to, and all that love demands, are fitted with perfect wisdom to the twelve hours. Therefore be restful; do not be nervous and fussy; leave a little leisure for smiling and for sleep.

—G. H. MORRISON.

The Prayer

MY FATHER in Heaven, teach me how to attain unto rest. Save me from the anxiety that consumes my strength and mars my peace. Give me the grace of repose. Help me to lean confidentially on Thee, and to do all my work in the strength of untroubled trust. Amen.

—J. H. JOWETT.

THE OUTLOOK OF MISSIONS

VOLUME XI.

October, 1919

NUMBER 10.

The Christian Church and the Social Order.

WHAT message has the Church of Christ for the world in its present turmoil? We have not seen anything in recent days that supplies the answer to this question in such a clear-cut statement as the one given by that able Churchman, Dr. W. H. P. Faunce, President of Brown University, in an address before the Northern Baptist Convention at Denver. This is worth careful study, especially in view of the Home Mission Week and the problems that are facing the Church in the immediate present.

SACREDNESS OF PERSONALITY.

1. The Church can and must affirm the sacredness of personality. A person is not a thing to be bought and sold, used and flung aside, exploited for another's gain. A person is not a means to anything but an end in himself.

Hence a contract for labor is wholly different from a contract for goods. The goods can be detached from the owner and shipped across the sea. Labor cannot be detached from the soul of the laborer and his soul cannot become an article of commerce.

Hence labor that degrades and stunts the personality cannot be tolerated in a Christian land. Labor cannot indeed be always agreeable. Work is not play and religion is not afraid of hard work.

But the toil of the home need not crush out the soul of womanhood, and the toil of the farm and the factory need

not crush the aspiration of manhood and womanhood. Toil that undermines health, that permanently saps nervous energy, toil that is aimless and hopeless because it sees no outcome, toil that has no satisfaction in the process and no share in the result—that is anti-Christian toil and must not be allowed in a Christian land. From the standpoint of mere production that kind of work is wasteful, since it means lessened output. But from the standpoint of religion that kind of work is condemned as dwarfing to the souls of men.

DEMOCRACY.

2. The Church must affirm democracy; *i.e.*, equal opportunity for all persons to develop their highest powers. Of course, all men are not born equal—that is the flashing phrase found in the Declaration of Independence, nowhere found in the New Testament. Persons are not equal in capacity or attainment and never can be. Men are no more alike in their ability to imagine, administer and create than they are in the color of their eyes and hair. Men are not bricks in a row, each one eight inches by two by four, they are members in a social body. But each member must participate in the life of the whole body, and if shut out of that life it will make trouble for all the rest.

If the Church be truly democratic it will not endorse the social domination of any class, whether it be a class of

radicals and revolutionists or a class of Bourbons and reactionaries.

Class rule is always blind and hateful. Christianity knows no class and will submit to none. Barbarian and Scythian, Gentile and Jew, Orient and Occident, employer and employed, brain-worker and hand-worker—all are human beings bound by the same law, needing the same gospel, called to stand at last before the same inflexible tribunal.

The remedy for the rule of the tyrant and the rule of the mob is to be found in the simple, far-reaching principles of Christian democracy. That democracy must prevail in the Church, in political life, in business life and in the entire social order. Democracy does not mean that one man is as good as another, but that all men are good enough to have a voice in choosing the best. It does not mean that all are equally wise, but that all are wise enough to help in discovering the wisest and letting him lead the way. Democracy is clumsy, but Christian. Autocracy is smooth running, but sure in the end to run upon the rocks. Someone has said that autocracy is like a swift ship, beautiful to see until it strikes and founders on a ledge; while democracy is like sailing on a raft—your feet are always uncomfortably wet, but your craft cannot sink. But whether comfortable or not, democracy is the only social order that is compatible with the fundamental teachings of the Christian faith.

LAW OF LOVE SUPREME.

3. The Church must affirm that the law of love is a law of nature as well as a law of God, and is not to be subordinated to any so-called laws of biology or economics.

We in America have never yet consciously put biological law above ethical obligation. But we are in constant danger of fatalistic surrender to supposed economic laws formulated by thinkers long since dead. We sometimes say: "There is no escape from the iron law of supply and demand," when as a matter of fact one of our chief tasks in life

is to prevent the mechanical play of blind economic forces. We say: "Men can always be depended on to act selfishly," and as we say it the men in khaki go marching down the street to disprove our pagan theory. We say: "Strong men must triumph and the weak must always go to the wall," but every Christian orphanage and hospital and school is built to combat our assertion. We say: "Salaries and wages go up and down according to the number of men standing idle," and every combination of capital or of labor is designed to defeat that automatic process.

A TOPPLING PYRAMID.

Christianity cannot recognize industrial war as the future basis of society. That kind of war is today advocated by two classes: those that have desperately failed and gone under in the social struggle and so think any change must be for the better, and those who have completely succeeded in the struggle and who will welcome no change in a social order which has made them prosperous. But a society built on industrial antagonism is a pyramid standing on its apex already toppling into ruin. The laboring man who regards all employers as his natural foes is blind to the facts as they are, is a poor helper in any enterprise and is, himself, the foe of industrial peace. The employer who regards all laboring men with suspicion and fear is not fitted to function in a Christian society and is a menace to the state. A society built up of two classes—one trying to get much labor for little money and the other trying to give little labor for much money—such a non-co-operative and inhuman society carries in itself a slumbering revolution and cannot long endure. When those two classes engage in public brawls it is the great community around them, the millions of innocent men and women, which suffers most.

Is the industry of today really based on fear rather than on faith? Is not the employer in constant dread of secret organizations, new demands, of "soldiering" on the job, of strike and deser-

tion? And is not the employee in constant fear of losing his place, of losing his home through eviction, of losing all opportunity in a crowded mass of struggling men? And can a civilization built on mutual fear be successful in producing either goods or men?

The Church does not know enough to serve as arbitrator in specific troubles. But it does know and must say that until the motive of suspicion is replaced by mutual confidence, until industry is based not on fear, but on faith and respect, there is no peace and no progress. Fear is weakening and demoralizing, and every industry which uses fear of poverty or sickness or social stigma or any kind of fear as its main motive will prove financially disappointing and socially dangerous. That leads us to our fourth principle:

THE PARTNERSHIP OF ENTERPRISE.

4. The Church must affirm that all honest enterprise is a partnership, in which all men should work with common purpose, common responsibility and common share in the result.

We must Christianize the process as well as the product of industry. We must give fuller, freer, finer life to all who work beside us. We must give that fuller life not out of benevolence, but out of justice, not as "welfare work," but as one of the costs of production. We must lift up the standards of housing, schooling, living. We must prevent the depletion of health, the exhaustion of energy, the strain and tension of fear, and must make the health and happiness of the workers the first charge upon all productive industry.

A NEW DAY DAWNS

If we agree on the four fundamental principles thus laid down, what shall we do about them? Shall the Church proceed to endorse a multitude of specific measures? Shall we advocate social insurance, or profit-sharing, or a minimum wage, or an eight-hour day for every worker in shop and store and household service? Frankly, I do not believe the

Church knows enough to outline a detailed and rigid program and lay down the rails on which the world must run. I am dubious about all get-the-millennium-quick schemes and all ironclad programs for the future.

But we do know and must affirm that in a Christian land women and children cannot be sacrificed to any alleged necessities of trade. We do know that no unsanitary tenements can be allowed to exist for the enrichment of absentees. We do know that no preacher can rightly speak to us of golden streets if he has no care for the streets and alleys of his own city, and no Church can be allowed to substitute a picture of "the sweet bye and bye" for an honest grappling with the human problems of now and here.

WHAT HARVEST?

Great changes are coming either through the Church or in spite of it. We live in a moving world and Christian men are not afraid to have it move. Either by the orderly processes of growth, by the give and take of reasonable men, by negotiation and concession in the presence of a common need, or else by volcanic eruption and upheaval changes must come. Alas for those—whether demagogues or Bourbons—who cry "Peace, peace!" while they sow the dragon's teeth and ignore the sure crop of armed men. America has no sympathy with anarchy. Revolution is foreign to our temperament and not to be endured in a free land which floats the stars and stripes. But we must not imagine either that the "old-time religion" is good enough or that the social status quo is the kingdom of heaven. The things that are wrong have got to be righted by Christian men or they will be righted by anti-Christian forces. The open mind must come before the helping hand. The rigid stand-pat attitude of the House of Have and the walking-delegate attitude of the House of Want are equally dangerous to Christian democracy. We are members one of another. The fact of membership exists
(Concluded on Page 466)

Her Vanity Box

LITTLE American Betty won't give up her Teddy Bear when she goes to bed at night—or maybe its her old rag doll who shares her slumbers. In the heart of a child is always the love for some inanimate object upon which she expends her deepest devotion—usually her most-ancient and dilapidated toy.

There are other children in this world who have only one toy to treasure, one cherished possession to clasp to their little maternal hearts. In the American Red Cross hospital at Podgoritza, Montenegro, there is a little gypsy girl who clutches in her thin little hand an ancient vanity box.

One day an oxcart drove up to the hospital and the stretcher-bearers lifted from the floor of the cart a bundle of rags—a bundle of rags which covered a wan faced little girl—very, very ill from lack of food and clothing. A Red Cross nurse took charge of the little waif and she was washed and cleaned and dressed in white. While through it all she held her only treasure tight in her hand—her vanity box. This little girl is convalescing now, soon she will be well; the American Red Cross has transformed a little picture of despair into a little lady of hope, and probably a pretty picture of happy childhood she will be clothed in one of the little dresses once belonging to your small daughter.

For one day last winter you gave to the American Red Cross a lot of old clothes that encumbered your closets. These clothes were carried in a big American ship to Teodo, Dalmatia. From there, high-powered trucks of the American Red Cross hauled them over a 4,000-foot grade to Podgoritza, Montenegro, winding up a Jacob's ladder toward heaven in twenty-eight hairpin turns, and then winding down again in a journey of fifty-six miles. Thirty-five tons of clothing turned over by the women of America to the American Red Cross; thirty-five tons of clothing seems a lot when it must be hauled over such a grade, but hardly begins to clothe a nation that has



A CHILD SAVED BY THAT BIG MOTHER—
THE AMERICAN RED CROSS.

been at war for seven long years, that has been occupied and robbed by the Austrians, where all, from the highest to the lowest, are in rags.

Hardly had the bales of clothing landed in Podgoritza before an appealing and eloquent mob had gathered before the yard gates of the American Red Cross—a ragged, half-naked mob. Long, straight aisles were roped off, and when the gates were opened there was a rush like the stampeding of cattle.

To a country that has lived in rags for seven years these clothes came as God-given gifts. To possess clean, colorful clothes after the drab filth of sack cloth! They entered the Red Cross distribution room with solemn, expressionless faces, to emerge all smiles and joy, feeling new life and new hope as they clutched their bundles of *your* old clothing in their arms.

The Montenegrin woman has worked in fields and shops for centuries; she has a sturdy figure. But she squeezes into garments too small about the waist, too high above the ankles, with extraordinary adaptability. A water carrier, deftly balancing a dripping bucket on her head, walks proudly down the Avenue Balkan

with an American party dress clinging to her form; a youngster in a gaudy Coney Island bathing suit watches from his shady seat a cave-dweller, parading past in a fur-edged coat of Fifth Avenue cut. For the fashions in Montenegro now come from far-off America. Podgoritz, Niksio, Cetinje, Grohovo and Kolachinmare are being made into cities of American fashions—last year's fashions—with a big corner in each heart for the American people.

While the little owner of the "Vanity Box" will grow to a healthy womanhood, to be the mother of healthy children, saved to a sadly depopulated nation who needs all her citizens so greatly, by that big organization of motherly love—the American Red Cross.

**OUTLOOK OF MISSIONS'
DRIVE
NOV. 15 TO DEC. 15**

Modern Good Samaritans

"A certain man went down from Jerusalem to Jericho and fell among thieves"—and thereby hangs the story of the Good Samaritan.

There are other opportunities for the modern Samaritan and one of the greatest is the opportunity to improve public health. Furthering real "community spirit" is one of the tasks in which the present-day Samaritan engages himself, for is this not "ministering to one's neighbors and fellowmen?" He who would emulate the Good Samaritan studies ways in which the family will be made healthier and happier, how the entire neighborhood can be rid of preventable disease and epidemics.

The seven thousand Red Cross public health nurses in the United States are far too few to meet the ever-increasing demands for their services in community health improvement, and funds are needed for the establishment of scholarships for the post-graduate training of nurses



HARDLY HAD THE BALES OF CLOTHING LANDED IN PODGORITZA BEFORE AN APPEALING MOB HAD GATHERED BEFORE THE GATES OF THE AMERICAN RED CROSS.

returning from Europe for this specialized work, for the development of the necessary teaching staffs and for research work. These Red Cross workers in the past have featured bedside nursing with some school inspection and teaching of hygiene, but a big part of their work in the future will be instruction in home hygiene and the care of the sick. This course explains the causes, symptoms and preventions of common diseases, treatment of minor wounds and burns, care of babies, and of the invalid. It does not aim to prepare a woman for the nursing profession, but for the practical work of the modern Samaritan—the caring for the health of her family. It may also be given by the Red Cross to factory operatives, girl scouts, nurse-maids, saleswomen in large department stores and other specialized groups, and no examination is required after the completion of the work. The end in view is better citizens, and the preservation of national vigor, which, according to the late Theodore Roosevelt, is one of the first duties of the patriot.

The First Public Health Nurse

"I commend unto you Phoebe, our sister, who is a servant of the Church which is at Cenchrea," writes St. Paul to the Romans, "that ye assist her in whatsoever business she hath need of you, for she hath been a succorer of many and of myself also."

Phoebe, explains Biblical history, was a woman who went about nursing the sick and teaching them better methods of living. Phoebe was the first public health nurse.

Public health nursing, which is one of the most important enterprises in the peace program of the American Red Cross, is not a new movement, but it is one which heretofore has never received its just meed of attention as a factor in maintaining the health of the nation.

Phoebe's sister in the twentieth century is the community nurse who teaches better, cleaner living. Because the betterment of public health is now definitely

accepted as an individual and a community responsibility the Red Cross will make a definite effort to raise the standards of living in the United States by urging the employment of public health nurses in all cities, towns and rural districts, particularly in those where there are no organized public health activities. A healthier, happier America—that is what the Red Cross is striving for!

The Church as a Giver of Health

OVERSEAS they are begging for health. Czecho-Slovak, Pole and the Russian in Siberia, beg the American Red Cross for hospitals, doctors and nurses and medical supplies and disinfecting apparatus to stamp out the dreaded typhus. Health there is craved as a boon—a priceless possession in regions where malnutrition and disease threaten the very existence of nations.

It is this treasure of treasures, "more precious than rubies or fine gold," that the American Red Cross proposes to secure for the American people in the coming public health campaign. In this stupendous work of humanitarianism, the Red Cross solicits the support of the Churches. No project is more in accord with Church ideals, no cause more worthy of the generous aid of Church people. The primary purpose of the Red Cross Roll Call, November 2 to 11, is to raise funds to carry on this nation-wide program of public health.

Malnutrition and disease play a baneful part in American life today. Secure in the warm circle of our New World civilization, we do not see the immediate results of ignorance and neglect. The tuberculosis victims die in sanatoriums or in the seclusion of their homes. Sickness and disease are not flaunted before our eyes.

If one man in every ten that you see on the street were to drop dead of tuberculosis, if one in every five babies that you see wheeled about so pleasantly were to expire before your very eyes, you would realize only too well the dreadful toll of life being exacted every year in these

United States of ours, which at present reaches the average person only in the form of dreary statistics.

Saving a baby costs the public so little. Losing a baby costs the mother so much—and not only the mother for whom the empty cradle means an agony that undermines spirit and body, but the world as well, that needs strong men and women as never before.

The huge wartime machinery of the Red Cross, called into being by the greatest emergency in military annals, will soon be engaged in a peacetime work equally pressing. When one considers that the nation's roll of infant mortality is nine times as long as its roll of honor, the need of emergency action is apparent. Forty-eight thousand American soldiers met "battle-deaths" with the American Expeditionary Force overseas. Here at home, in the same time, 300,000 babies and young children died, many of whom might have been saved had they received nursing care, and possessed the strength which might have been theirs had their mothers known how to safeguard their own health, before the babies' birth.

Sixteen thousand mothers die every year in childbirth. Every death means a home broken up and perhaps one or more children will never know the influence of a mother's love. Last year diphtheria alone destroyed 15,000 children. Thousands more died of other contagious diseases. Every year the nation loses 150,000 to 200,000 young men and women by tuberculosis. These deaths are, many of them, preventable.

The influenza epidemic has a world casualty list of 6,000,000 people. The greatest war in history has no such record as this. And yet many of the "flu" victims died because of neglect or ignorance.

The American Red Cross proposes to combat this appalling, unnecessary loss of life by an organized health crusade, with public health nurses in every community. Competent nursing will be brought within the reach of the rural home, to aid in the work of health and hygiene. School inspection will be inaugurated in localities

where it has not already been introduced. Classes in hygiene and home nursing will be organized. Every woman in America will be offered instruction in home hygiene, care of the sick, and home dietetics, that every mother may be equipped with first-hand knowledge of how to keep the family well and what to do where illness or accident cannot be avoided. These courses are now being introduced in public schools and colleges and are offered department store employees, factory operatives, girl scouts, and nursemaids.

The Red Cross is asking your support in the Third Roll Call, November 2 to 11. It is calling for one million volunteers to bring in twenty million members. As during the war, the Churches will be centers for Red Cross work. Their aid is asked once more in this greatest campaign, the campaign for better health in America.

Fighting the Flu

The plagues and scourges of Biblical history are insignificant when compared with the vast number of lives lost in the United States alone from tuberculosis and contagious diseases.

One hundred and fifty thousand persons died of tuberculosis in 1918, and probably five hundred thousand are continually bed-ridden from this one cause. The slaughter of the Innocents by the centurions of Herod is in no way comparable with the infant mortality rate in this country, where two out of every seven babies die before they are one year old.

The worst scourges of Biblical history probably hold no record like that of the influenza epidemic. The culmination of the Egyptian plagues in the striking down of the first born dwindle to relative magnitude as compared with the six millions who have died of the influenza—not only first born, but entire families.

Ignorance and neglect are two strong allies of national epidemics, and in an effort to avoid any repetition of the disastrous influenza epidemic of 1918 the American Red Cross is launching an extensive health campaign as a part of its

peace program. The Red Cross is offering free instruction in home care of the sick, home dietetics and nursing to the woman of all communities. It is urging the employment of the public health nurse particularly in those communities where there are no public health activities.

A Great Conference.

W. C. LYERLY.

So say all. There was a stream of enthusiasm overflowing everywhere. What was it all about? It was the Second North Carolina Missionary Conference at Catawba College.

Yes, a Missionary Conference. We spent several hours with our Missionaries in Japan. We met some of the Christian people there. We saw how Christ-like the Gospel makes them. We learned to love them as we loved the Missionary, Rev. Carl D. Kriete. Everyone of us will read about the work of Rev. Kriete with interest. We can pray more intelligently for him and his work. We know that our money is doing a good work. Then we learned to know that the Missionary is a real good fellow. He could out walk any one on the hike, could lead in a cheer at table, could mingle with us as a jolly good fellow, could give us messages that reached the heart. This was one great feature of the conference. We all

believe in Missions and will support the Missions in Japan better because we have been there and know the good they do.

Yes, a Missionary Conference. About 25 had a real journey into the heart of China, guided by one of our Missionaries, Rev. Ward Hartman. We learned to know him at once. His suit, his appearance, his genial smile, all these told us that he was heart, soul and life for Christ. And we know that it was so as he led us into the heart of China where our Missionaries are at work. We would ask ourselves, how can so few Missionaries do so great a work with so little money? Mr. Hartman is a good class leader—so said some of the members of the class that studied New Life Currents in China, and he impressed us with the fact that he is just as great in leading the people of China to know Jesus Christ.

Of course, we would expect to study Missions at a Missionary Conference. How about ourselves? We had a real meeting with some of the people who came from Europe to make America their home—the Hungarians and Bohemians. Our Superintendent, Dr. Souders, had the attention and interest of everyone as he explained the slides containing views of our own Church work. We have in our own State less than one per cent. of foreign born population. Yet to Dr. Souders' surprise there was a good-sized class studying this vital problem of our country.—*Reformed Church Standard.*



NORTH CAROLINA MISSIONARY CONFERENCE, 1919.

The Lancaster Missionary Conference

DR. WILLIAM F. CURTIS

This was the first Missionary Conference I was privileged to attend from Monday to Saturday. Having spent seven years in the home missionary field, I naturally possessed a sympathetic heart; but I confess that I was agreeably surprised at the spirit of the conference. I feel convinced that all of us returned to our respective fields with renewed energy and noble aspirations. The real joy of Christians became very apparent throughout the week. We studied, we worked, we prayed and played—"each for the joy of the working."

As leader of the Devotional Hours two things especially impressed me. The first was, the activity and the enthusiasm with which the leaders entered upon their work. Those are men and women of God, and their influence throughout the Church will be wholesome. The second was, the devotion and consecration to Christ our common Savior. This fact was driven home to me during the devotional hours. How those leaders, officers, delegates and visitors hung to my words and drew out of me the highest and the best things which I have enjoyed in my limited experiences! It did me good to speak about them, and many of them told me that it did them good to receive the suggestions for the deepening of their religious lives.

In that same building where we met for our work—the Theological Seminary—is where I was trained for my life work. There is where my Church educated me. It was a genuine godsend to me after an experience of eighteen years to go back to that building and tell my fellow workers in the upbuilding of God's Kingdom some of the things I found to be really worth while in my life.

Allentown, Pa.

Impressions of Ridgeview

MRS. FREDERICK C. SEITZ

Before going to the Ridgeview Missionary Conference we had frequently heard persons speak of the Ridgeview

spirit, and our interest was aroused to find out just what that spirit might be. It was so manifest that before the end of the first day we felt that the secret of it lay in the underlying thought—in honor preferring one another. When that spirit pervades the hearts of one hundred and fifty delegates one can readily understand that the whole atmosphere is filled with but one central thought, viz., to receive the best and to give of the best.

The spirit of good fellowship marked each session. The instructors were filled with their subjects, and it was indeed a great privilege to sit under their guidance. The natural beauty of the place contributed to the spiritual uplift of the Conference. In no other way could we better bring beautiful Ridgeview before your minds than to refer here to the words of a hymn written by one of the delegates, W. Carl Nugent, and sung at many of the services. (*See Sept. "Outlook of Missions."*)

Greensburg, Pa.

Sunset Services at the Lancaster Missionary Conference

REV. JOHN M. PECK

One of the most important services on the Mission Conference program is the "Sunset Service." It is intended that these services shall set forth the challenge to definite Christian service. These services were splendidly conducted at the Lancaster Conference by the Rev. Oswin S. Frantz, Altoona, Pa. His messages were based on passages selected from St. Paul's First Letter to Timothy; a letter so full of good advice to every Christian worker. Four stirring messages were given during the week on the general theme of stirring up our gifts and preparing for a better service.

The young women of St. Peter's Church gave the pageant, "A Pageant of Democracy," very beautifully at the hour for the service on Thursday evening.

All of these services were held on the Academy steps. A more suitable place for such services could scarcely be found.

Norristown, Pa.

MISSIONARY FINANCE

"I am not my own, but with all that I am, and all that I have, belong to my Saviour Jesus Christ."

BOARD OF HOME MISSIONS

General Fund Receipts for August

Synods—	1919.	1918.	Increase.	Decrease.
Eastern	\$1,425.19	\$2,328.48	.....	\$903.29
Potomac	1,008.73	1,312.47	.....	303.74
Ohio	440.00	806.00	.....	366.00
Pittsburgh	735.50	836.00	.....	100.50
Interior	100.00	.....	\$100.00	.....
German of East.....	22.76	20.00	2.76	.....
*Central	40.00	.....	40.00	.....
*Northwest	112.10	.....	112.10	.....
*Southwest .....	.....	.....	.....	.....
†W. M. S. G. S.	911.86	1,052.00	.....	140.14
Y. P. S. C. E. ....	.....	.....	.....	.....
All other sources.....	503.49	333.94	169.55	.....
	\$5,299.63	\$6,688.89	\$424.41	\$1,813.67 424.41

Decrease for the month..... \$1,389.26

*For Hungarian and Harbor Missions only.

†The W. M. S. gave \$533.84 additional for Church-building Funds and other causes.

BOARD OF FOREIGN MISSIONS

Comparative Receipts for Month of August

Synods.	1918.			1919.			Increase.	Decrease.
	Appt.	Specials.	Totals.	Appt.	Specials.	Totals.		
Eastern	\$1,524.67	\$1,180.84	\$2,705.51	\$1,133.11	\$244.43	\$1,377.54	.....	\$1,327.97
Potomac	1,374.48	514.00	1,888.48	591.86	141.04	732.90	.....	1,155.58
Pittsburgh ...	836.00	21.00	857.00	735.50	150.00	885.50	\$28.50	.....
Ohio	1,006.00	400.71	1,406.71	440.00	395.15	835.15	.....	571.56
Interior .....	.....	56.30	56.30	150.00	.....	150.00	93.70	.....
Central	144.53	65.00	209.53	11.86	197.00	208.86	.....	.67
German of East	115.00	63.64	178.64	525.54	50.00	575.54	396.90	.....
Northwest ...	96.00	31.00	127.00	141.65	112.80	254.45	127.45	.....
Southwest ...	50.00	56.03	106.03	.....	45.00	45.00	.....	61.03
Bequests .....	.....	100.00	100.00	.....	.....	.....	.....	100.00
Annuity Bonds .....	.....	500.00	500.00	.....	500.00	500.00	.....	.....
W. M. S. G. S. ....	.....	2,072.99	2,072.99	.....	1,654.03	1,654.03	.....	418.96
Miscellaneous .....	.....	148.60	148.60	.....	21.70	21.70	.....	126.90
	\$5,146.68	\$5,210.11	\$10,356.79	\$3,729.52	\$3,511.15	\$7,240.67	\$646.55	\$3,762.67

Net Decrease, \$3,116.12

David McConaughy's book, "Money the Acid Test," has reached the thirty-fifth thousand. While the author is a Presbyterian, "it is being read and studied by people of all denominations and bids fair to become talked of in the street and everywhere much as 'In His Steps' and other Christian books full of human interest, have had immense popularity in the past."

Home Missions

CHARLES E. SCHAEFFER, EDITOR

Home Mission Day

THE annual Home Mission Day on November 9 is of such vital significance to the work that the subject cannot be stressed too much at this time. The day furnishes a suitable occasion when the cause of Home Missions should be presented to our Sunday Schools and congregations in an interesting and intelligent manner. The people of our Churches are entitled to this information. It should not be withheld from them under the pretext of having too many things coming before them. The educational value of these special days is worth all the time, effort and money that may be involved. The special service, "Making a Nation," should be used in every Sunday School and congregation on this day, or on the Sunday near it which is most suitable. The people should be given the opportunity to express their interest in the cause by a special offering. This money is to be devoted to the Progressive Project of the Synod of the Interior. The Mission Study Department has been sending a lot of information in the form of posters, pamphlets and pictures to the superintendents of the Sunday Schools with a view of arousing their interest and co-operation in this day. The Board should have a very liberal offering this year to put our Western Missions upon a more adequate basis.

The Survey

Under the direction of the special Survey Committee of the Forward Movement Commission, the work and the fields of Home Missions are to be studied in a very close and comprehensive fashion. Two sets of questionnaires have been sent out to the proper parties who can furnish the information desired. One of these blanks was sent to the Stated Clerk of each Classis, with a view of having him, in association with the Executive Committee or the Missionary and Stewardship Committee of the Classis, name such projects within the Classis as might be regarded as Home Mission projects, and which should be cared for in some way or other during the next five years. There is no other way by which the members of the Survey Committee can ascertain the real needs and conditions and opportunities of the Reformed Church at this time. When all these projects are listed they will reveal the immediate Home Mission task of the Reformed Church.

The second questionnaire has gone out to the Missions already on the Roll of the Board, and the same will also be sent to those projects that will be listed on the first sheet. This questionnaire is very complete and comprehensive, going into the inner condition and life of the Mission or the listed project. This will reveal whether or not the point in ques-

The Board of Home Missions needs \$30,000 more this year than it received last year to meet the appropriations made to the missionaries for the current year. Last year it received \$25,000 more than the previous year. It should be an easy thing for the Church to contribute the \$30,000 additional during this current year.

tion is worthy of the support of the Church. This will likewise indicate the definite amount of money that will be required to finance the Home Missionary work of the Church.

If these questionnaires are properly and intelligently filled out by those into whose hands they have come, there will be no longer any guess work regarding the Home Mission needs of the denomination. When these needs shall have been tabulated, then the Forward Movement will set itself to the task to secure the amount of money that may be required to finance the work. What is being done in behalf of Home Missions is likewise being done in all the other departments of our denominational life.

A Visit to Buffalo

The General Secretary, in connection with the meeting of the German Synod of the East in Buffalo, N. Y., visited the two Missions in that city under the care of the Board. One of these is Trinity, of which the Rev. William Huber is the pastor. A number of years ago the Kinsey Realty Company, of Buffalo, donated to the Board several lots in the northeastern section of the city, known as Kensington. The Board purchased an additional lot adjoining and erected a suitable frame chapel. At that time there were only a few houses in the community. Since then a great many houses have been erected and families have moved into them. The entire situation has changed. It has become apparent that the present location is not satisfactory and does not afford a strategic position for a Church to reach the entire community in the direction in which it is now developing. This is often the case in establishing a new work, and, consequently, it is the part of wisdom to erect a mere temporary structure at the beginning. A new lot has recently been purchased and the Mission expects in the near future to erect a suitable Church edifice on this new site. A fine opportunity awaits this Mission. More new houses are in process of erec-

tion in this section than in any other part of that great and thriving city of Buffalo.

The other Mission is Grace Church, of which the Rev. O. H. Dorschel is pastor. This was founded subsequently to the establishing of the Trinity Mission. It is located about two miles further south. Here we have a substantial brick building and a congregation of about 150, with a Sunday School of 170. Recently a parsonage was erected on an adjoining lot and the missionary and his family have just moved into it. The Mission is now contemplating the erection of a suitable community house to the rear of the Church, affording an opportunity for social and recreational features connected with the work.

The Delaware River Basin

During the last two years ninety thousand new residents have moved into the area which is known as the Delaware River Basin, between Philadelphia and Chester, Pa. In this section a number of large shipbuilding plants are located. The people who have come are negroes, Russians, Poles, and other foreign nationalities. A large number of American people have likewise moved here from other sections of the country. Doubtless many of these are members of the Reformed Church. The Reformed Church has no congregation in all that section. The nearest to it is our Karmel Mission, at Seventy-second and Elmwood avenue, which is about two miles northeast of Hog Island. The Inter-Church Federation of Philadelphia and vicinity has had a Christian minister stationed on Hog Island since last October. Fully 35,000 men are employed there even at this time, and approximately 4,000 are staying constantly on the Island. Through our National Service Commission \$200 was contributed during the year for this great work. Here is a distinctively Home Mission field which is very inadequately cared for by the Christian denominations who are responsible for this area.

Problems in the Home Field

The outstanding problems of Home Missions have become more acute during the last few years than they have ever been before. The frontier line has swung back into our industrial areas. Here, where many different nationalities are massed and where all the problems of Americanization are presenting themselves, the work of Christianization has become a vital necessity. The question today is whether revolution or religion shall prevail in this country. The numerous race riots are a strong indication that one phase of this problem has not yet been adequately solved. During the last two years 750,000 Southern negroes have come north into our industrial zone. The negro problem is no longer a Southern problem; it is a national problem.

Those who claim ability to forecast the future are very ardent in their prophecy that there is going to be a large immigration to this country from Europe in the next few years. The Church must prepare to meet this new condition which will present itself through the influx of this new population. Every institution in this country will be taxed to the limit. The Church must furnish the Christian dynamic that will be necessary to cope with the situation. Dr. Ruben Saillens, of France, writes: "There is no old world and new world. There is THE world, with America probably taking the lead. That makes it all the more important that she should not go astray from the Gospel. She will give the new age its religion. Let it be the religion of the living Christ."

Intercessory Prayer

P RAYER is talking to God, a child pleading with a father, a child of God asking his Father for such things as only He can give.

One great thing in prayer is faith, not merely faith in our Father, but also faith in our asking, faith in prayer itself.

Why should we doubt and ask hard questions about prayer? Does God answer prayers? Will He ignore the

laws of Nature to grant us favors? How can we change His mind and plans by our appeals? Is it really worth while to pray?

The little child does not do this. He has faith in his father's love and power, and so he has faith in his own pleading. So we are taught to say: "Thou art able to do it, being Almighty God, and willing also, being a faithful Father."

Why doubt the value of prayer? Jesus Himself prayed and He taught us to pray. His life of prayer is the strongest answer to the difficulties and hard questions raised, when men ask, "Is prayer worth while?"

But prayer must be unselfish. We must pray not only for ourselves, but also for others, yea for all men, even as Jesus did; and such prayer is intercessory.

Paul fervently prayed for his people, and begged their prayers in his behalf. "Supplication for all saints," he says; and he exhorts Timothy: ". . . intercessions be made for all men."

Were not the prayers of Jesus largely intercessory? And the climax is found in that tender intercession in John 17, in which He prayed not only for the disciples around Him, but also for you and me ("for them also which shall believe on Me").

And what is His office this day? "He maketh intercession for us." "He ever liveth to make intercession," that is, through all the ages past and through all the ages yet to come. His people are ever the object of His pleading with the Father.

Under a tender sense of the special need of intercessory prayer in our own day, a day of great things to be done for the coming of the Kingdom of God, especially as we are challenged thereto in the Forward Movement in our own Church, let us heed the call to united prayer in this behalf.

What is intercessory prayer? It is the moral force of ten thousand hearts pleading with God for guidance and help in some great cause.

Without a doubt we are at the opening of a wonderful period in the history

of the Christian Church, and we are challenged by the greatest opportunities which the Church has ever known; and godly leaders—men of vision—have set before us the greatest plans for the Kingdom which devoted hearts have ever conceived.

Does not this now call for corresponding prayer, such a volume of united intercession as the Church has never before offered?

Oh, the joy, the inspiration, the uplift of such intercession, the millions of earth and the countless millions of the redeemed on high crying to God!

And then, too, to know that all these united prayers of the saints are really supported by the powerful intercession of our blessed Lord!

How these united prayers can prevail with God we know not. Indeed, even if our Lord Himself were to tell us all about it, likely we would not understand it; but the one hundred and forty and four thousand redeemed from the earth who cry unto God in behalf of the struggling Church below seem to find it easy to plead with the Father; and so with the faith of a little child I want to join their cry.

A. C. W.

Home Missions and the Race Problem

ELIZABETH B. VERMILYE.

BEFORE the war the United States was confronting many serious problems—some vital to our very existence as a nation; all perplexing, threatening, and increasingly difficult of solution. Some of these have been helped, if not solved, by the war, but new ones have been added or brought to light. Analysis shows that the pre-war prob-

lems could be generally classified under five general heads: the problem of race—really the problem of color, red, black and yellow; the problem of alien population; the problem of social and industrial conditions; national expansion and island possessions, and international relations. The war has added, or emphasized, the problems of national cohesion, of national conservation and defense, and made the question of international relations one of the most pressing and vital in our national life. What relation has Home Missions to these grave problems and can it contribute anything to their solution? What can the organized effort to establish and extend the religion and kingdom of Jesus Christ in this land—which is Home Missions—do to make the people of so many races, religions, and tongues which constitute this nation, live together in unity, whatever their color or blood? One strange and significant thing is that this is the only land where these same people do dwell together in any measure of unity or peace. These same people, when separated by the narrow boundaries which divide their native lands are forever in discord, if not at open war. Here they live side by side, and share privileges or duties, joys and sorrows, hardships and interests, without dissention, usually in fellowship. Surely this makes the opportunity and the responsibility of this nation. If the religion and kingdom of Jesus Christ have any value or power at all the question of the amalgamation into one people of all these races of the earth, even those of different color, cannot lie outside their power and range to mitigate and adjust.

We love to think that we are a just, righteous, and educated nation in all sections and parts of our land. We

It was a venture of faith when the Board at its meeting in July voted \$155,000 in the form of loans and grants to the Missions for the erection of buildings this year. All of this money must be supplied through the Church-building Department. That will mean Three Hundred Church-building Funds. We have now 672 Funds. If we can secure the additional three hundred we will have practically reached the goal of 1,000 for which we set out several years ago.

point with pride at our power and efficiency in every line; we feel sure that no nation surpasses us in humanity and justice. Our Constitution asserts the equality of all within our national boundaries—goes so far as to declare “that all men are born free and equal”—which is obviously false. But one thing our nation should stand for if it is to claim any measure of justice or freedom. All men should have equality of opportunity—an equal and fair chance to live in decency and comfort under the protection of the laws of the land. Yet in sections of this land today men and women are being barbarously and cruelly murdered, without law or trial, with tortures and horrors which rival the gentle deeds of the Germans and the Turks! In a recent issue, *The Nation* published a list of those so murdered during the past year, and the circumstances under which they suffered. There were over two thousand cases—for different and often trivial offenses, in many cases never proven nor tried. The victims are of a race whose men and women have given their lives and service to this nation in many lines, and recently—during this very period, have fought and bled and died at this country’s call. Bound to respond at the nation’s need, like the rest of her sons, with enlistment or draft, but when the life has been given, or the shattered bodies return, no protection nor justice awaits them, as awaits the brother of white skin who has fought at their side, or shared hut or trench. It has been said “the South loves the negro individually, but hates him en masse; the North loves him en masse (or tries to believe it does), but hates him individually.” Either relation is unjust, unrighteous, and unchristian. The South has reason to love the men and women who stood by its women and children, in spite of wrong and oppression, while the very war for their freedom was being waged; and still served after freedom was won. The North has not the same reason to fear the negro en masse, but it needs him individually, and owes to him not a sentimental charity, but justice and protection in his rights

as a part of the community. That he is sometimes impertinent, ungrateful, untrustworthy only means that the black blood is of the same substance as the white. Some of us heard at one of the anniversaries of the W. B. D. M. the wife of a colored judge of Washington, D. C., plead for the women and girls of her race. Herself a woman of culture, education, and refinement, only one hotel in New York City would knowingly take her in even for one night. Her story of the struggles and handicaps of the girls and women of her race to make a decent living, and maintain respectable homes, could not fail to move any humane heart to pity and protest—yet many of these girls were like her, college educated and refined in manners and tastes. If the black man commits crime he should be judged by the same law with the white man, and should not be protected from justice by others of his race, any more than a white criminal in a white community, but when he knows that the same law and justice will not be given him, but that he will probably be left to the mercy of a blood-thirsty mob—and, alas, some who are not of the mob—it is not a wonder that his brothers in blood take the law into their own hands, and unite for self-protection. This opens for our nation an aggravation of its race problem, and renders it not only perplexing, but sinister and threatening. While that problem can never be solved with safety to our nation until the black man receives justice and righteous treatment, the case of the red man is no less important, while not so glaring. It is with this part of the problem that our denomination has to do. The Indian has never been enslaved; he has always the inherent dignity of the free man. He has also qualities which make him independent and masterful. Where negro and Indian work together the former instinctively obeys and serves, the latter commands and dominates. There is no such deep prejudice in the mind of the white man or woman against the Indian, as exists against the negro. A white woman can intermarry with the Indian without dis-



SOME OF OUR WINNEBAGO INDIANS IN THEIR WINTER QUARTERS.

grace or even social ostracism. These facts are commonplace and undeniable, but, nevertheless, the Indian has never been granted a place of equality or citizenship in the nation's life. The original owner of this broad land has been in it an alien and often an outcast since the white man invaded his territory, and took his possessions. The sin against the black man has been, and is, individual; the sin against the red man has been, and still is, national. An almost unbroken record of broken promises, violated pledges—however solemnly given—and discrimination in law and justice against his rights and claims, has been the shame of our governments past, and in less measure, present. If a wave of Bolshevism sweeps over this land it will inevitably and naturally find a prepared soil in the hearts of the black and the red races, a soil prepared and fertilized by long years of oppression and disregarded rights. What can the Church of Christ do to correct and mitigate these conditions? What is

our own section of that Church trying to do?

Ray Stanard Baker says that the solution of the race problem lies in living amiably with your neighbor, whether he has straight or kinky hair. That is true as far as it goes, but something more is needed to solve this most important and vital of our national problems, than amiability of intercourse. Justice is needed primarily; generosity, humanity, the spirit of the law of the golden rule; and Christian brotherhood. That does not entail misogony—as the writer was once accused of advocating! Intermarriage between the white and black races is instinctively abhorrent, and generally ends in disaster; but the spirit of brotherhood is the spirit of justice, and kindness, and helpfulness—in other words the spirit of Christ. Can any Christian deny that in this spirit he should share? “If ye have not the spirit of Christ ye are none of His.” Home Missions sends its ministers to express and incorporate this

spirit in acts of loving helpfulness, and service. The consecrated workers in the Indian fields whose support is our denomination's sacred duty and privilege, and who minister in our name and behalf, go with this message to the Apaches and Arapahoes; to the Winnebagos and Comanches; to the pitiful and neglected Ichyrities; they repair the wrongs of the nation toward these its children; they are bridging the gulf between the races; they are effectively solving the problem of race hatred, and racial separation; they are helping to make this nation truly one in sympathy, and purpose, and aim. Can any service be more patriotic? Can any have more beneficent and far-reaching results? Every Indian boy or girl who is educated with a knowledge of the history, ideals, and meaning of Americanism; every Indian man or woman who is brought to think more kindly of the nation of which they most increasingly form a part; to forget past wrongs in present justice, to replace the spirit of revenge with the spirit of good-will, everyone who is so brought into the fellowship of the nation, and the Kingdom of Jesus Christ contribute just so far toward the solving of the race problem, and the safety of our country. The message of Missions is of healing—bodies, minds, and souls; healing the wrongs of the past, and the blunders of the present, until a new generation of Indians trained for Christ's service will take its place—in accordance with present government policy—as an integral part of our national life, and will give itself loyally and nobly in peace as in war, to the upbuilding and well being of our land. So, and only so—by the coming of Christ's kingdom to this land through the efforts of His Church, and the agency of her ministers and servants, will our race problem be solved in true brotherhood, and Christian fellowship.—*From the Mission Field.*

A decided increase in the expense of publishing THE OUTLOOK OF MISSIONS makes it *imperative* that every subscription be paid in advance!

An Excellent Home Mission Book

Christianizing Christendom: Home Mission Study by Rev. S. L. Morris, D. D., LL. D., Executive Secretary of Home Missions, Presbyterian Church in the United States. Presbyterian Committee of Publication, Richmond, Va.

THIS is an excellent Home Mission textbook, published by the Executive Secretary of the Southern Presbyterian Church; and that Church is to be congratulated on having such an excellent volume for its Mission study classes. Nothing but good can come from the study of such a book. While designed primarily for the congregations of the Southern Presbyterian Church, Mission study classes of other denominations may use it with profit. We commend it most heartily to the young people of our own Reformed Church.

The title, "Christianizing Christendom," is itself suggestive. Is Christendom then not Christian? Evidently a negative answer is implied by the title, and the implication is amply justified by the book. The author shows how a large part of our modern civilization is still unchristian. There is a large pagan residuum in our modern, so-called Christian institutions, and the challenge to the modern Church is to overcome that pagan residuum and to Christianize the whole social order.

Dr. Morris uses the case system very largely. He takes up the various problems of our modern life, shows how they are the result of an imperfect apprehension of the teaching of Jesus and of an imperfect realization of the Christian life. He shows how the Church herself has failed to exert the influence on modern life which she should have exerted, because of the lack of united effort. He speaks of the world war, shows how it was a judgment on the unchristian ways of our so-called Christian nations, and how it should teach us to set to work more earnestly to apply the Christian law of love to all the relations of life. So he takes up other problems and treats them

concretely, as is best in a book intended for young men and women.

We wish especially to commend Dr. Morris' treatment of the race problem. He, of course, writes from the Southern viewpoint; and we of the North might possibly take exception to a sentence here and there. But his whole treatment is so sane and so thoroughly Christian that one who has lived all his life in the North can read all he says with pleasure and profit. Indeed, an unprejudiced Northerner can hardly read his chapter on the race problem without feeling that, in many respects, our Southern brethren are in advance of us. While they have made their mistakes, and while they still have their shortcomings, the North, as shown by the recent race riots, has made at least as great mistakes and has shortcomings fully as glaring.

We have read Dr. Morris' book with pleasure and profit, and we desire to commend it most heartily to all our readers.

W. C. S.

**MAKE
NOVEMBER 9
A RED LETTER DAY**

Observations of the Treasurer

J. S. WISE.

A SUNDAY evening stroll through the residential streets of Philadelphia, or any other large city for that matter, reveals something to the observer. A great change has taken place. Formerly the piano, the cornet, the violin and the human voice could be heard on every hand. Choice music prevailed, sacred and classic. In most cases study

and acquired skill in execution was more or less noticeable. Very often the neighbors as well as the passerby enjoyed it. The novice only was considered a nuisance. The cornet or violin practicer was called the hornblower or the fiddler. Therefore, "stop fiddling" became a common expression.

Now, as you pass along, your ears are often shocked and your emotions aroused by a conglomerate confusion of sounds that are mechanically ground out of modern phonographs of all sizes, shapes and makes. The conglomeration is called jazz. The jazzier, the better! All the world seems to have gone daft on jazz! Has not the time arrived for "stop jazzing" to take the place of "stop fiddling?" And yet, fiddling is still expressive.

When I examine the offerings made by the Reformed Church, from year to year, on Home Mission Day I am compelled to say, "We have been fiddling and fiddling until we have almost reached the jazz." Here it is, examine it, study it:—

SEE OPPOSITE PAGE.

Gentle reader, pass your own judgment. Shall we call it grand and good, or fiddling and jazzing?

The Progressive Project of Interior Synod has now been before the Church on Home Mission Day for three years. To complete the job and have the Project out of the way for the Forward Movement we will need no less than \$50,000 on Home Mission Day this year.

Home Mission Day throughout the Church is pretty generally observed. Well and good! It is what the Board desires. We fully recognize its educational value. For that reason "the offering" heretofore has not been unduly stressed. We have been fiddling with it. Now, this year, because of the urgent need of completing the Progressive Project, let me appeal to every pastor and every Sunday School superintendent to emphasize "the offering" and raise the full \$50,000 needed. Can it be done? Yes, undoubtedly; but we must quit fiddling and concentrate our efforts and powers to the execution of real uplifting and soul-inspiring harmony.

SEE THE RISE AND FALL OF HOME MISSION DAY OFFERINGS SINCE 1915 WANTED IN 1919 - \$50,000.00

EASTERN SYNOD

YEAR----- 1915
RECEIVED---- \$1961.02
FROM CONGREGATIONS--137

1916 \$1827.09 119
1917 \$2647.52 142
1918 \$2099.74 103

WANTED 1919 \$25,000.00 FROM 564 CONGREGATIONS

POTOMAC SYNOD

YEAR----- 1915
RECEIVED--- \$1172.10
FROM CONGREGATIONS--77

1916 \$1007.27 77
1917 \$1444.12 76
1918 \$1203.36 43

WANTED 1919 \$10,000.00 FROM 322 CONGREGATIONS

OHIO SYNOD

YEAR----- 1915
RECEIVED--- \$1119.64
FROM CONGREGATIONS--89

1916 \$1054.20 60
1917 \$1113.54 80
1918 \$853.77 52

WANTED 1919 \$7000.00 FROM 226 CONGREGATIONS

PITTSBURGH SYNOD

YEAR----- 1915
RECEIVED--- \$766.85
FROM CONGREGATIONS--48

1916 \$565.83 47
1917 \$1087.73 65
1918 \$798.64 36

WANTED 1919 \$6000.00 FROM 170 CONGREGATIONS

GERMAN SYNOD OF THE EAST

WANTED 1919 \$2000.00 FROM 60 CONGREGATIONS

CHURCH AND SUNDAY SCHOOL MEMBERSHIP IN ABOVE SYNODS, ABOUT 500,000 NET

A DIME OR A DOLLAR FROM EVERY MEMBER AND SCHOLAR WILL REACH THE GOAL!

Home Mission Personalia

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The Rev. L. A. Peeler, of Newton, N. C., has taken charge of the new Mission at Kannapolis, N. C.

* * * * *

Licentiate Paul Kuntz has taken charge of the new St. John's Mission, at Pottstown, Pa.

* * * * *

The Rev. Ernest N. Evans has resigned St. Paul's Mission, at Kansas City. This is one of our most promising points in the Middle West. This Mission has a splendid building, located in a very fine community and has an opportunity for definite Christian service as few congregations have.

* * * * *

Dr. A. F. Dreisbach is temporarily supplying Calvary Mission, Scranton, Pa. This Mission has had a struggle for a number of years. It is located in a fine residential section, but has been overshadowed by larger denominations coming into the section.

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The Rev. R. F. Main has resigned the Mission at Larimer, Pa., to take charge of the Mission at Brunswick, Md.

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Student G. H. Gebhardt, of Central Theological Seminary, who supplied the Central Avenue Mission, Indianapolis, has been invited by the Mission to return several times a month and conduct services for them during the coming winter. Great interest in the work of the Mission has been manifested during the past few months. New pews have been installed and plans are now under way to remodel the entire building and give it a more cheerful and churchly appearance.

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The Rev. G. P. Fisher, of Culver, Ind., who did such a splendid piece of Home Mission work at Warren, Ohio, is to come back into the ranks of our Home Missionaries, having been called to the Mission at Braddock, Pa.

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The Rev. W. E. Ludwick has resigned St. Mark's Mission, at Lincoln, Neb., after serving the same for a period of six months.

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The Rev. M. E. Beck has taken charge of Grace Mission, Chicago. He preached his first sermon on the first Sunday in September to the delight and edification of the entire congregation.

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The Rev. L. C. T. Miller, Missionary of our First English Mission, at Louisville, Ky., and Miss Vitz, daughter of the former Missionary there, Rev. J. O. Vitz, were married on September 24.

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St. Peter's Mission, Lancaster, of which the Rev. R. J. Pilgram is the pastor, has adopted elaborate plans for a fine new Church and Sunday School building to be erected next year on its lot on College avenue.

ARE YOU STUDYING STEWARDSHIP?
IF NOT, JOIN A STEWARDSHIP STUDY CLASS
YOU HAVE NONE? START ONE

Foreign Missions

ALLEN R. BARTHOLOMEW, EDITOR

The Church in the Light of the War.

THE war has brought us a new vision of the World's needs and the Church's opportunities. As we study these needs and behold the opportunities we must confess that the Churches are as unready to cope with the present world situation as the Allied nations were to face the invading foe. We see, too, how the world's hope as well as the Church's strength lies in spiritual forces rather than in material resources. That apathy on the part of the Church as to her true vocation at home and as to her world commission stands in the way of the real progress of the Kingdom and is the cause of her loss of spiritual power.

The Church of Christ today faces the greatest opportunity in her history. Mankind is in a state of physical torture, of mental unrest and of spiritual starvation. Everywhere, it is true, men are rising to higher levels of life, inspired by the call to service, surrender and sacrifice, but the majority of them do not know and own Christ as their Master and Saviour. The vast multitudes are still out of loving touch with Jesus, and are living as sheep without a shepherd. Nor is the cause far to seek. The Church in some respects is conscious of her mission to evangelize the world, but she is yet asleep to her full evangelistic duty to the masses near at home. The duty of the hour is plain. Evangelization in the homeland and on the foreign fields must dominate the thought, life and activity of the Church. There must be one master motive and one ruling passion in the minds and hearts of all Christians. We must throw into the discard all of the organization and machinery that does not lend

itself to the single aim of soul-saving. "Complexity is the undoing of enthusiasm, diffusion is fatal to power." Dynamic energy is the result of concentration. It is not less true in the spiritual world. Too many agencies in the work of the Church will divide her energy and dissipate her enthusiasm. The more wheels in an engine, the greater the friction and the less speed on the track.

Hopefully the Church has seen the folly of frittering away her strength by divisive forces, and it is the glory of the present age that the men of God in all the diversified camps have been brought into one mighty army and taught to march under the Captain of their salvation to win the world for Christ. Our Forward Movement will be fraught with benefits to all the Boards and institutions of the Reformed Church. In the Interchurch World Movement, I believe, we have a prophecy of that new day when the Churches will come to know their full task and with united endeavor fulfill their high and holy mission in the world. Lowell said:

"He who would win the name of truly great
Must understand his own age and the next,
And make the present ready to fulfill
Its prophecy and with the future merge
Gently and peacefully, as wave with wave."

In his address at Sea, on the Fourth of July, President Wilson said, "This is the most tremendous Fourth of July ever imagined, for we have opened its franchise to the whole world." He further stated that, "the war has brought America's message of liberty and independence to the remotest corners of the earth." Now couple these national say-

ings with that other sage remark of Prof. James, of Northwestern University, and you have the present message of need for all Christian workers. Prof. James declared: "There is no one thing I believe as a teacher of American history that Americans need today more than a

world vision." May I not add that the Gospel of Christ is the only power that can enfranchise all people in all lands, and that the Church is the bearer of this message of life and liberty to the remotest corners of the earth.

The Hope of the World

I.

The world's great heart has burst its chain,

And music comes to birth.
Rivers of healing flow again,
And whisper *Peace on Earth*.

Through streets where mourners bow in prayer

The healing splendor rolls,
The faces in the darkness there
Are like immortal souls.

*From earth, till heaven and earth
accord;*

*From time, till time shall cease;
Praise to the everlasting Lord:
Praise to the Prince of Peace.*

II.

If thou forget what wine they shed,
Thy sons on land and sea,
Mother of all our hallowed dead
Shall peace return to thee?
Look on the fields they left so fair,

The hills their passion crowned—
They built a nation's altars there,
And there thy peace is found.

*They have not laid aside the sword,
Their warfare shall not cease;
They serve an everlasting Lord,
They serve the Prince of Peace.*

III.

Rise on our darkness, healing Sun,
Shine on our storm-beat coasts,
Till all the nations move as one
With these Thy starry hosts;
Till, as Thy worlds from chaos draw,
The broadening ages find,
Bound in the music of Thy law
Thy kingdom of mankind.

*From earth, till earth and heaven
accord;*

*From time, till time shall cease;
Praise to the everlasting Lord;
Praise to the Prince of Peace.*

—ALFRED NOYES,

in *London Daily Telegraph*.

We are passing through one of those eventful periods of history in which changes which would ordinarily require long years are effected in a day. The war has made the world plastic. Not the least of its contributions to the welfare of humanity is the revelation it has given to us of the inadequacy of our Christian program. Some may shut their eyes to conditions and say, if they wish, "It is nothing to me." But the fact remains that the responsibility of the Church of Christ is vastly greater today and universally more apparent than it was before the war. The sense of urgency and of inescapable duty to God and humanity is more acute in the minds of Christian leaders. This conviction is also shared by multitudes outside the organized forces of Christianity. A program of activity adequate to new conditions is therefore an obvious necessity.

Pertinent Paragraphs from the Annual Statement to the Synods

FOREIGN Missions is a work which angels might well covet, for it is the greatest revealer of the sufficiency of God and the insufficiency of man. The events of the past year have been accompanied with grave anxieties and great responsibilities. We have come to see anew the value of the Christian men and women who labor in non-Christian lands. They are the strong link in the chain of inter-racial fellowship, and

one of the real redemptive forces in the world.

The world war has brought us new visions of the world's needs, the Church's opportunities and the Christian's responsibilities. The Church of Christ today is face to face with an open door to the heart of the world. Mankind is in a state of physical torture, of mental unrest, and of spiritual starvation.

The duty of the hour is plain. Let us not fail to improve it. We are well able to do it. This confidence is based on the advance which our Church has made during the past 20 years.

GROWTH OF THE WORK IN TWENTY YEARS.

	1900	1919
Foreign Missionaries	21	84
Native Force	48	311
Organized Churches and Preaching Places	61	155
Communicants	2,003	3,884
Sunday School scholars	1,223	9,384
Schools	2	21
Pupils	211	1,943
Hospitals and Dispensaries		6
Patients		29,228
Contributions from all sources	\$30,587.93	\$236,053.97

THE WORK TO BE DONE.

Great as has been the progress of the work of Foreign Missions, there is still work which remains to be *begun* and a great deal of work that is left *undone*. Vast areas of population in Japan and China have never seen a missionary nor heard of the Christ. The outlook of missions has never been so hopeful nor the times so critical. Christianity today is both on exhibition and on trial in Europe, Asia and Africa. We need to devote

the best gifts, the rarest talents and the highest agencies to witness to its power and to represent its claims to an ever-increasing heathen world audience. During the past century we are told 3,000,000 souls were won for Christ in heathen lands, but in that same period of time 200,000,000 were born into the world.

FINANCES.

The receipts of the Board for the classical year ending May 31, 1919, are as follows:

Apportionment	\$162,043.90	
Specials	74,010.07	
	<hr/>	\$236,053.97
Disbursements for the same period are:		
Japan Mission	\$137,880.19	
China Mission	77,891.53	
Home Department	20,719.98	
Co-operative Departments	6,533.87	
Interest and Annuities	7,064.54	
	<hr/>	\$250,090.11

On June 1, the Board was paying interest on \$49,800, but this amount had to be increased by September 1 to \$89,800, due to the fact that the expenses for these three months were in excess of the receipts by approximately this amount. The Board has also had the use of special funds without interest amounting to \$39,782.94. These funds must be devoted to the objects for which they were given and they, therefore, constitute a legitimate debt of the Board. The heavy loss in exchange in China still continues and is one of the chief causes of the deficit. Since June the Board has paid \$12,585.74 for travel of the missionaries to and from Japan and China.

The Expansive Power of the Forward Movement

There are two great results that will surely be the outcome of the present Forward Movement in our Reformed Church.

First, it will lift all of us out of our narrow limits. So long as men live and labor only within their small communities, they will be subject to petty feuds and petty gossip. Just as soon as they take an interest in big things they will forget all about their little troubles. When we begin to read and talk and work for the big things, then we are big, no matter how small the place in which we live. Some people in big New York are very small, and there are others who live in rural villages whose fame spreads across the seas.

Second, it will bring all of us in contact with one another. We will come to know each other, and that is the first step to getting to like one another. This Forward Movement aims to get into touch with every man, woman and child in the denomination, and that will be one way of linking up everyone with all the interests of the Church. We will be a unit in the work of the Kingdom, and we shall see the work prosper with encouraging success. We want to enroll every member in the League of Intercession, on the

roll of Christian stewards and in a chain of comradeship that will include everybody in the Church and out of it.

A Fine Example of Co-operation.

At the meeting of the Executive Committee of the Board of Foreign Missions on September 30th, a letter was read from Rev. Wm. I. Chamberlain, Ph. D., Secretary of the Board of Foreign Missions of the Reformed Church in America, telling of favorable action on the request of our Japan Mission for the continuance of Rev. and Mrs. W. G. Hoekje with our Mission at Morioka to the end of June, 1920. The fine spirit in which the request was granted is reflected in the following excerpt from Dr. Chamberlain's letter:

"It is one of the very delightful experiences of our intercourse and co-operation in the whole field of Foreign Missionary administration that we can with so much confidence call upon each other for helpful co-operation in time of special need. Our whole experience with your Mission and your Board in this matter of the transfer of the Iwate-Aomori Field has been so pleasant that any request that comes from your Board has a large presumption in its favor."

The Japan Mission of our sister Reformed Church in its own action speaks of "the great generosity which has characterized the Mission of the Reformed Church in the United States in the whole transfer transaction."

Had I not already decided to become a missionary, attendance at such a conference as the Board of Foreign Missions, held at Frederick with the missionaries, would have caused me to decide favorably. To me it was not only a great spiritual uplift, but also a great challenge to further the work of His kingdom. Being able to associate intimately with those with whom we shall labor gave us a greater vision of the work as a whole and the relationship of the work here and abroad. We were made to feel that while we will be separated in body, yet we are united in spirit and purpose.

STERLING W. WHITENER.

Itinerating

BY DR. LEWIS R. THOMPSON.

ON account of pressure of work at Shenchow and political disturbances, for about a year, none of us at Shenchow were able to go to Pao Tsing, to look after the work there. But near the end of March I managed to get the work of the hospital in shape, so that I could leave for a while, and Miss Weil and I arranged to take the trip, she to see to evangelistic work and I to do what I could for the sick. To assist in the evangelistic work, there accompanied us Mrs. Lou and Mr. Liu, two Chinese evangelists. The rest of the party consisted of Mrs. Thompson and our two children, Mrs. Dung, the wife of the evangelist at Pao Tsing, and her two children; our cook and a man named Peng, who was returning to Pao Tsing. Mrs. Dung, Mr. Liu and Mr. Peng traveled on one boat, while the rest of us traveled on another.

We boarded the boats in the evening, expecting to start early next morning. It rained nearly all night, and we quickly discovered that the roof of our boat leaked badly in many places, one stream of water almost striking the baby's head. After a wet and chilly night of discomfort, we finally started the next morning in the rain. We arrived at Wusuh at

about 2 o'clock and had to wait for the accompanying boat. Here Miss Weil and Mrs. Lou held services in the afternoon and evening at our street chapel. The weather cleared in the afternoon.

We left Wusuh at 6 o'clock next morning and arrived at Na Tsa in the evening, where Miss Weil and Mrs. Lou held services for the women, and Mr. Liu for the men, and I treated a few ailing people. We had traveled about thirty miles in a little more than two days.

Next morning we ascended three swift rapids called the Feng Rapids. We got out and walked past these rapids for safety. This is a favorite place for robbers, but we saw none. Later, we arrived at the Shi Rapids, which is much swifter. We also ascended this rapid, and went on to Shih Ma Rapid, where we stopped for the night. Services were held on the river bank in the evening. The next two days we went up several more swift rapids. The boats going up North River can not use sails on account of the numerous rapids, and the boats must be towed all the way by coolies coming down; sails are not needed, because the boats go fast enough without them. Nearly the whole trip was through very rugged scenery, all beautiful. The cliffs along the river contain numerous caves. Several hours before we reached Wang



MISS WEIL,
MRS. LOU,
MRS. THOMPSON
AND
LEWIS
THOMPSON,
JR.,
ON BOAT.



SCENE
ON
NORTH
RIVER,
CHINA.

Tswen, on the sixth day from home, we passed a dilapidated pergola, which we were informed was erected several hundred years ago by an official, over a lot of copper of great value, buried at that spot to mark the boundary of his territory. No one dare dig it up for fear of the wrath of the gods. Later, we came to a stretch of about $3\frac{1}{2}$ miles of smooth water, which was an agreeable change from the rapids. Here are cliffs all along the way, containing many caves, and there are many stalactites hanging from the face of the cliffs. In several places streams of water are issuing from the caves, and we were told that one quite large stream flows underground for about 30 miles. At Wang Tswen we looked up our newly-established street chapel and also the military officials. I turned in my pass from the Shenchow official to one of them, and he offered me a military escort to Pao Tsing, which I declined. When I left he insisted on presenting me with a ham. We traveled several miles above Wang Tswen, and spent the night with several other boats at a desolate place called Yang Gia. Here the several boatmen discussed matters and informed me that there were no soldiers between Wang Tswen and Pao Tsing, and that the robbers were active there. So I decided that

it would be better to send back for some soldiers, and six of them arrived during the night.

The following day we were still passing through wonderful scenery. In a number of places the trackers had almost to cling to the cliffs with fingers and toes, the road was so difficult. Along in the morning we noticed a flag displayed on a high hill and several men about it watching us closely. The soldiers and boatmen declared that they were robbers, and we prepared for a fight, but they did not molest us. Our American flag was probably as much protection as the soldiers. Two boats were robbed not far from this place two days before. We were shown several caves high upon the cliffs, in which almost inaccessible places several well-to-do families had been living for over two years, for fear of the robbers. The next day, our eighth day from home, after ascending a number of rapids, we arrived at Pao Tsing. Along the banks of the river we observed a number of fields of poppy, and later learned that about one-third of the crops in all the regions were poppy, which shows that there is no restriction on opium thereabout.

We remained at Pao Tsing for ten days, holding services several times a day

in the street chapel, Miss Weil and Mrs. Lou for women, and Mr. Liu for men. The meetings were well attended. I held daily dispensary clinics, and treated quite a number of patients. Besides, I received calls from the chief officials and returned them. The day after our arrival, seven boats were robbed at a place we had passed the day before, one man killed and a number of passengers captured and held for ransom.

Returning from Pao Tsing, we arrived at Wang Tswen in about half a day, and remained there that day and the next, which was Sunday. Here services were held in the street chapel, but I was unable to do much for the sick, as I was by this time out of medicine. There was one poor woman, bowed down and despairing and ill from excess of trouble, who through Miss Weil and Mrs. Lou was led to cast her burden upon the Lord, and we left her happy.

From Wang Tswen our return to Shenchow required a little over a day. It was quite an experience to go bouncing swiftly down over the rapids, and



LEWIS THOMPSON, JR., AND HIS BROTHER
HARRISON ON THE BOAT.

very different from our laborious progress upward. After an absence of about three weeks, we arrived again in Shenchow, and right glad we were to be home again.

Shenchowfu, Hunan, China.

The Missionary Furlough.

BY REV. CARL D. KRIETE.

THERE are a number of legitimate uses of the missionary furlough. The missionary comes home to enlarge his personal equipment in order that he may return to the field a more effective missionary than he was when he came home. The seven years in the field have revealed to him, often very painfully, his great lack of equipment. He has often felt unequal to the great task that he has been called upon to do. He has perhaps had to engage in work that he could not foresee and for which he has made no preparation. He knows quite well what will be expected to be done when he returns to the field. The furlough offers him an opportunity to prepare himself for this work. But under the present conditions it is often impossible for a missionary to secure the necessary training during furlough unless he is able to secure special financial consideration from the Board or elsewhere.

The missionary comes home to renew acquaintance with his family and friends. For seven years he has been denied this fellowship, and the first thing he wants to do when he returns is to get back home just to have a chance to talk freely about the things that have taken place during the seven years. Sufficient time ought to be given to the returned missionary so that he might satisfy himself and his family with this much-needed fellowship.

Then the missionary usually comes home feeling very hungry spiritually. His opportunities to worship with an inspiring congregation, with good music, and to listen to a first-class sermon in his own mother tongue have been exceedingly rare. And he longs on the first Sunday

he is in the homeland to be in one of the most uplifting services it is possible to attend. For seven years he has had to be a source of inspiration and spiritual help to others, now he desires above everything else to be ministered to in the things of the Spirit. You people who have services more often than you care to attend can have no idea of how a person may long for an inspiring service of worship. The place of residence of a missionary on furlough ought to be such that he is able to secure this kind of inspiration in the place where he lives. All too often the missionary must spend his furlough in a Church where the Church is almost dead, and the sermons uninspiring, and the spiritual uplift almost *nil*.

In the fourth place, the missionary comes home with the experiences of the field fresh in his mind, and he longs for the opportunity of presenting the cause that is so dear to him, to the people in the home Church. And if the missionary's itinerating is properly planned, and he is sent to the more inspiring Churches, as well as to those that need to be stirred up to a greater missionary zeal, he will find in this visitation of the Churches a great spiritual uplift and a real inspiration. And so you need not feel sorry for your missionaries when you find that they are called on to visit the various Churches. If they are fitted for this work and it is wisely planned, it will prove to be a very valuable part of the furlough, not only for the Board and for the Churches visited, but also for the missionary himself. The hardest thing you could compel your missionary to do would be to live in enforced idleness for a year or a year and a half. And so, because the term is so often misunderstood, I prefer to talk of my furlough as a period of home service rather than as a vacation.

And, last of all, I put what used to come first, the missionary's health must be recuperated. He has probably been living in an enervating climate, among conditions that tear down vital force, often carrying the burdens which ought

to be borne by two or three men. He needs physical rest, and often medical attention. But we are more and more, I think, by a better manning of the fields, a wiser use of summer vacations, and a better understanding of the physical needs of men, sending our missionaries home in better condition than we used to, and we will some day reach the ideal that every missionary should return in perfect physical condition, so that he may give himself immediately to the realization of these other ideals for the missionary furlough.

Now you people who are about to go out to the field will wonder why I am talking to you already about your furlough. Well, there is a reason for it. For you need at once to begin to plan for your furlough. I don't mean by that, that as soon as you get to the field you are to think about coming home. I won't advise you to do that, because you will do it anyway. The first time you go to Yokohama and get aboard a boat bound for America you will feel that you just can't get off that boat, you will be so anxious to go home. And yet that will soon pass. But I mean that from the day you land in your mission land you will begin to prepare yourself for your furlough. The most interesting material in the way of pictures, and incidents, and peculiar things that come under your observation will come to you during your first year of residence. Fortunate is the missionary who during the first year of his residence learns to keep a notebook to jot down his first impressions. Failing that, be sure to have your relatives save your first letters. You will want this notebook later on to note interesting things that you will want to tell the home Church. Services you have attended, interesting characters you have met, conversions, superstitions, and all the varied experiences that you will have on your missionary journeys will slip away into forgetfulness unless you have the notebook habit. And then you can prepare yourself for your furlough by determining as soon as possible what particular branch of the mission work you are go-

ing to specialize in. Your mission will need a Sunday School specialist, one who knows more about the Sunday School work of the Mission than any other member. You may become that specialist by proper furlough preparation. Your Mission will need a kindergarten specialist, a specialist on best methods of teaching English, a specialist on women's work, a specialist on social service work, and so on indefinitely. Decide on this early, and as soon as your language examinations are out of the way, begin to read up on your special subject, with a view to getting a special course while on furlough in that particular branch.

The missionary furlough is so expensive that it is your duty to plan wisely, so as to get the most out of it for yourself, for the Church and for your future work on the field.

Gleanings from the Annual Report of North Japan College.

IT is difficult to look back beyond March 2d. That date looms so large in the history of North Japan College that the events preceding it seem to

shrivel into insignificance. It is hard to remember what did happen before that.

However, one thing that happened was the visit of Rev. Paul M. Kanamori, who stirred the school spiritually as it had not been stirred for a long time. Besides the time given for the training of the theological students, nearly one whole day was given up to the hearing of the evangelist's great appeal. 207 of the students signed decision cards, and of these 91 have already been baptized. The total number baptized during 1918 was just 100. The total number of baptized Christians in the school at the end of 1918 was 222. A very gratifying feature of Mr. Kanamori's meetings in the city was the fact that their record success was largely due to the great activity of the students of North Japan College and Miyagi Girls' School. The last address given in the Middle School Chapel was by Rev. Mr. Buchman, of Hartford Theological Seminary, who also later on the same day spoke at a remarkable voluntary meeting held in the "upper room" of the destroyed building. The speaker held up before the students that crowded



NORTH JAPAN COLLEGE ORCHESTRA.
MISSIONARY MEMBERS, FRONT ROW: DR. ZAUGG AND PROF. NICODEMUS;
LLOYD MARDEN FAUST. SECOND ROW: ROBERT HASSLER GERHARD.

that room that noonday hour the great ideals of Moody and Drummond in a way that left a permanent impression on many hearts.

While mentioning the outside workers that helped to influence the religious life of the school, it is only fair to mention also the considerable number of teachers who worked indefatigably during the year to help the students spiritually. At the head of this number stands Professor Kajiwara, whose zeal knows no bounds in giving himself up to working for the spiritual uplift of the boys and young men.

But the great fire of March 2d made a cruel break in a hopeful work. At the chapel service on the day before the fire I reminded the students of the excellent time for study that was ahead of them between then and the rainy season. No dream of the long and weary shifting in cramped quarters and amid unfavorable conditions that was just ahead.

* * * * *

The teaching staff has been strengthened during the year by the addition of one of our earnest Christian graduates as teacher of Japanese; and also by the calling of a good Christian young man as teacher of commercial subjects. Miss Gerhard returned to the school last October and was heartily welcomed. We also lost several good teachers, but succeeded in getting good ones as their successors. In this we have been fortunate because of the fact that there is great scarcity of teachers at the present time all over the empire. Many have been allured or driven into business careers, in which it is much easier to make a living at this time of exorbitant prices. For those who remain in the profession there is much competition among the different schools, all sorts of inducements being offered to get men. Thus far, with one exception, our teachers have stood loyal to the school in spite of the fact that a number of them have been offered attractive positions elsewhere. The total of the teaching staff now numbers 41.

Concerning the new college plant it is gratifying to report that at least the

needed land has been secured. This was accomplished last summer. Also because of the increase in the cost of building material and the necessity of putting up a science building for the Middle School Department, a movement started to raise 15,000 Yen in Japan to supplement what had been raised in America, was completely successful. The science building was half completed when the main building was destroyed.

As to the future it is a matter for great thankfulness to God that there is such widespread sympathy toward the school since it met its great calamity. Many hearts have been drawn nearer to this Christian institution, and if we are faithful no doubt this attitude of sympathy and confidence will abide. Much of the sympathy already has taken, or will in the future take, practical form in larger or smaller gifts for the re-erection of the buildings. But the greatest task before us now, a task greater even than the raising of money, is the task of planning wisely for the future. This Christian institution of learning has an *immeasurably great mission* to fulfill. Its responsibility is gradually to dominate the spiritual life of North Japan. But its ability to accomplish this will be vastly helped or hindered by the way in which we plan now. If we plan negatively, hesitatingly, in a way just to be able to get along, we shall do much to handicap and cripple the future of the school; but if on the other hand we rise to the God-given opportunity that is before us in a positive, forward-looking way, we shall do very much at one stroke to enable the institution to fulfill its great mission. However, many difficult and uncertain factors enter into the situation, such as the amount of money that can be raised, some uncertain features in the new educational system, and the future plans and development of the city; and it therefore requires indeed more than human wisdom to plan wisely and effectively.

D. B. SCHNEDER,

*President of the Board of Directors.
Sendai, Japan.*

Interesting Notes from Miyagi Girls' School.

IN June, 1918, we began to use the Second Recitation Hall. The addition to our equipment of so adequate a building has already transformed the work of the whole school. Instead of crowding and annoyance, there are now rooms for all the classes where the teaching can be conducted satisfactorily and with good results. The total cost of the building was \$19,395.15. Of this amount \$19,000 came from the Woman's Missionary Society of General Synod through the Board of Foreign Missions.

It is probable that missionary work in Japan will cost just twice as much after the war as it did before the war.

The religious spirit of the school has been kept up to its highest level. Mr. Kanamori conducted a special evangelistic service in the school, the result of which was that 56 students pledged themselves to become Christians. Most of these have since been baptized. All the graduates of this year are Christians. Usually, when the students enter the first-year class, few or none are Christians, but after they have received five years of Christian teaching, *almost invariably the entire class is Christian.*

The Commencement was held on March 28th. Forty students were graduated—the largest number in the history of the school. Thirty-one were from the Academical Department and nine from the Higher Department. The 4 graduates from the Bible Course are all engaged in evangelistic work in our field.

The new school year has raised our total enrollment of students higher than it has ever been before—249.

When I think of the extremely imminent danger to which the whole Girls' School plant was exposed during the great Sendai fire of March 2d, I still tremble and shudder. Four times the different buildings had caught fire, but each time it was put out before any serious damage could be done. The students in the dormitory moved out to a safer place without injury of any kind to any-

one. By the determined efforts of our teachers, the students of North Japan College and other schools, and some soldiers from the Sendai barracks, most of the valuables in the Second Recitation Hall were carried out. For this miraculous delivery from the ravages of fire, we are most humbly grateful to God, and we remember in sincerest sympathy and prayer our sister institution, North Japan College, in the great calamity that has befallen her. But we have faith that God will turn this calamity into a blessing and that from the ashes of the former institution will rise a still more glorious Tohoku Gakuin.

ALLEN K. FAUST.

A Letter from Miss Gerhard

(Read at the Lancaster Missionary Conference.)

Dear Friends:

My thoughts are with you as you prepare for Lancaster's first Summer Missionary Conference, to meet on the beautiful grounds of the Theological Seminary and the campus of F. and M. You will begin with the remembrance of nine successful and delightful conferences at Mt. Gretna, and I wish for you a series of even more inspiring sessions in the new surroundings.

The spiritual poverty and destitution of the millions of China and Japan bring to you more and more clearly the call of the East. But more insistent and sweeter still sounds the call of the Master—*"Lovest thou me more than these things? Follow thou me!"*

And those who are out in the front-line trenches rejoice, for they know that now more than ever the great heart of Christian America is with them and is preparing to do valiantly in prayer and sacrifice and service.

Last year I was with you at Mt. Gretna. This year I shall think of you in the well-remembered halls of Lancaster. Today my brother Paul and family will leave Sendai to begin the journey to America.

I am sure that you will be thinking

with love and sympathy of that institution of the Reformed Church which a few months ago had its main buildings destroyed by fire. Much hampered and inconvenienced, but steadily and faithfully, teachers and students have tried to accomplish the work of the spring and summer term. Vacation begins July 20th. All connected with North Japan College, and a great many friends beside, are working hard and sacrificing daily to earn and to save money for the erection of new buildings. Trusting in God's help we are going forward.

We rejoice in the new missionaries that the Church sends forth this summer, and pray for them a safe and pleasant voyage and many years of happy service.

We rejoice in and pray ever-increasing success to the great Forward Movement of the Reformed Church.

MARY E. GERHARD.

Sendai, Japan.

Saddle-Bags or Banks

We have put the saddle-bags in the museum as curios. But we have not shelved all saddle-bag methods. Some preachers still follow the example of the pioneers, who carried the collections with them to conference. The Church Boards, the connessional officers, the bishops and others have urged the pastors to send the money in as soon as collected; but with no great success.

Time was when the money held back was no large sum and no serious inconvenience ensued. That time is past. In this day of big business, we pay out good money—and more of it—because some pastors trust their collections to the home deposit vault rather than to the Boards' treasuries. Figure a bit. The Centenary money, according to subscriptions, totals \$22,000,000 a year, or nearly \$2,000,000 a month. If this money were all held out until the end of the year, the Boards would be obliged to pay out interest of over a million dollars on borrowed money, \$110,000 a month. The

Centenary plans have been laid; the money has been pledged; the work is going on; the bills must be paid. Shall the money decrease by six per cent. through the saddle-bag methods? Prompt remittance—monthly, as provided by the Cleveland Conservation Meeting—will save many dollars—will make each dollar worth a dollar and not ninety-four cents.

Fortunately, the time has passed in most Churches, when the pastor has to wait until conference time for his salary. Every argument for the prompt payment of local Church expense applies equally to the payment of benevolences.

August 1 two months of the five-year period will have passed, or one-sixth of a year. One-sixth of \$22,000,000 is three and two-third millions. In all probability that much money is now in the hands of treasurers of benevolences. Is it too much to ask these treasurers to sign twelve checks a year if thereby hundreds of thousands of dollars of interest money can be saved in five years?

Saddle-bags or banks. This is the new century. We are in the days of the great enterprise. Saddle-bags are not valuable for Centenary remittances. Use the banks.—*The Centenary Bulletin*.

The newly-organized Woman's Missionary Society of Zwingly Reformed Church, Souderton, Pa., is making the right beginning by planning for its Thank Offering Service in November, and also by enrolling its members as readers of THE OUTLOOK OF MISSIONS.

(Continued from Page 437)

whether we have the feeling of it or not. The method of the New Testament is not volcanic but evolutionary. Every Christian accepts Christ's fundamental law of the kingdom—"first the blade, then the ear, then the full corn on the ear." Let every man make his own heart Christian, his own home, his own shop, his own corporation, and before we know it we shall have a Christian America, fair as the sun, clear as the moon and more glorious than an army with banners.

Woman's Missionary Society

EDITOR: MRS. E. W. LENTZ, BANGOR, PA.

The Forward Movement Campaign—October 15 to November 15

AN APPRECIATION

“The matter of choosing an editor for the ‘Outlook of Missions’ was left in the hands of the Executive Committee.” This simple record from the minutes of the Canton Convention of 1911 becomes significant, because as a result of the Committee’s choice the Woman’s Department of the ‘Outlook of Missions’ becomes a stimulant to worthy organization in the W. M. S. G. S., and a source of intellectual and spiritual enrichment to its readers.

Mrs. Edward F. Evemeyer, at that time a delegate from Miami Classis, Ohio Synod, was the choice of the Executive Committee. Almost nine years have elapsed, and the most watchful of the constituents have not been able to discern a sign of weariness or wavering of the high ideals in the editorial pages of the department. She came into the work with a vision; the vision contained the necessary plans to place the W. M. S. G. S. in the front line with progressive woman’s missionary work. Mrs. Evemeyer possessed the rare gift of dreaming and working; of squaring her dreams with denominational conditions and times.

At the recent annual meeting, it again became the duty of the Executive Committee to act in relation to Mrs. Evemeyer and the “Outlook of Missions.” With regret and deep concern, it received the resignation from its esteemed editor. The effect of the resignation was like a restraining undercurrent to the otherwise enthusiastic proceedings of the sessions. It was received and accepted without comment; but the atmosphere was charged with a feeling of pain. In the intimate conversation between sessions, it was a subject avoided between woman and woman. The disadvantage of a change of editors was thoroughly understood—but the resignation had come. Through bereavements, family deaths, and prolonged serious illness the editor had never failed in her task. To accept the resignation in the spirit in which the service was given, was the utmost expression of appreciation possible. We rejoice with Mrs. Evemeyer that she is to have the freedom to larger service, to visit mission lands, and with her gifted pen bring the petitions of the women of the backward races of the world before us.

A Gracious Tribute From the Former Editor



MRS. E. W. LENTZ.

THE NEW EDITOR.

AS retiring editor of the Woman's Department of the **OUTLOOK OF MISSIONS**, it is a very pleasant task to use one's pen in the last strokes of editorial capacity to introduce the new incumbent, Mrs. E. W. Lentz, of Bangor, Pa.

Mrs. Lentz is so numerously connected with the Woman's Missionary Society throughout the denomination, and also our representative interdenominationally on the Council of Women for Home Missions, that it seems superfluous to *introduce* her. As a personal friend, it pleases me to *present* Mrs. Lentz as my successor. The mantle falls on faithful shoulders.

Because of her plans for the coming months which will prevent the attending to the duties of this office, your editor is withdrawing at this time. After eight years of continuous devotion to the task, it will not only offer a release from

stated duties each month to give time to certain cultural lines of development, but it brings forward a new "goosequill," a change of style, a new vehicle of expression which should be a refreshment to the presentation of fact and truth. Training for service is an emphasis among us. As more women are developed, opportunity and scope for their talents should be offered to them. This is most applicable in the literary positions of our woman's work. More and more should the leadership endeavor to bring out other leaders that the immense task of Christianizing the world may be accomplished. Therefore, in terminating one's own service there comes the satisfaction of affirming this statement, that a real service to our blessed cause is rendered in turning over this work into the hands of one so full of promise.

In fraternal circles—editors of denominational missionary magazines, on the staff of the **OUTLOOK OF MISSIONS**, from the women's organized work, and from the whole Church—continued co-operation and fellowship is solicited, for we all need each other to create the momentum that makes strong effective strokes. Mrs. Lentz is now in charge of this department. May God richly anoint her for the beckoning opportunities of this important day.

Easton, Pa.

FLORENCE C. EVEMEYER.

Editorial

THE SECOND GENERATION.

IN our Americanization projects, we naturally focus upon first generation immigrants; but the War Work Council of the Y. W. C. A. has gone one step beyond. A training school to prepare the second generation to return to the land of their fathers, to serve in the most needed capacity, has been opened in New York City by the War Work Council. Forty young women, representing fifteen

nationalities, are living and studying together. These young women, brought up in America; trained in American schools and colleges, will return to the land of their fathers to aid in the reconstruction of the Old World.

THE DEACONESS IN CHRISTIAN AMERICANIZATION.

THE increased demand for the Deaconess and trained Christian Worker indicates that present-day conditions in the Christian Church require more time and energy than the pastor has to give. Intensive organized social work outside of the Church challenges the Church to social service which leads to Christ. The W. M. S. G. S. has encouraged young women to train for this work by giving financial and moral assistance.

The background of the Deaconess' Movement in the Reformed Church in the United States is interesting. Golder, in his history of the Movement, says, "The first English Deaconess' Institution of the Reformed Church was established at Alliance, Ohio." He does not give the exact date, but says that in the middle of the 90's a suitable house was purchased for \$10,000. The same author tells that the Movement began in Cleveland, Ohio, in 1892. Miss Catherine Broeckel, a deaconess from Switzerland, took charge of the work. Rev. J. H. C. Roentgen, of Cleveland, was the leading spirit in the whole Movement. Both of these institutions have gone out of existence. At this time, the Phoebe Deaconess' Home, Allentown, Pa., and the Presbyterian and Reformed Deaconess' Home and Training School, Philadelphia, offer excellent courses to the young women who consecrate themselves to the service.

ANNUAL REPORTS WILL REGISTER RESULTS.

APPROXIMATELY one-sixth of the delegates enrolled in the Summer Missionary Conferences studied "A Crusade of Compassion for the Healing of the Nations." This textbook was scheduled for the W. M. S. group, but fully as many more women members of the W. M. S. selected for study, "Christian Americanization, a Task for the Church." At most of the Conferences one public service was designated for Woman's Missionary Society Night. At the Collegeville Conference, Mrs. W. R. Harris presided, and Miss Myra Noll, deaconess of Grace Reformed Church, Chicago, Ill., made the address; at Ridgeview Park, Mrs. Paul J. Dundore presided, and Miss Gertrude B. Hoy delivered the address; at Lancaster, Miss Katharine Laux presided, and Mrs. Carl D. Kriete, of Japan, and Mrs. J. Frank Bucher, of China, delivered the addresses.

Methods of Work and How to Use the Literature in the W. M. S. and Y. W. M. A. were given during the Institute Hour. Among the women who assisted the leaders of the Institute Hour were Mrs. B. F. Andrews and Mrs. C. A. Krout at the Tiffin Conference, and Mrs. I. W. Hendricks at Frederick.

THE MISSIONARY STORY.

HAVE you noticed the faces of the Chinese children on the folder, "An Oriental Bookshelf"? They are looking at a Christian picture book. This picture book goes into the homes of ten thousand Chinese children, or one book for every ten thousand Chinese children.

The Woman's Messenger, the Christian magazine for Chinese women, with its pictures and stories, carries ideals for the Christian home, and gives confidence

to the women who must break with their century-old ideals and customs, when they become Christians.

Through the emotions, the story makes its impact, and this form of approach is universal. To create a sympathetic understanding between the Orient and the Occident, the missionary story is equally valuable for Eastern and Western people. The Orient, with its mysticism, its languor and its art, has always made fascinating background for a story. Into this background the Christian religion has been planted. This Oriental background, with its interpretations of the Christian religion, must be put into story form. Our Western woman will then understand her newly-found Eastern sister, as the Eastern sister is learning to understand Western ideals through the Christian magazine and story book.

A beautiful missionary story, "The Kitchen Gods," by Gulielma Fells Alsop, appeared in the September number of the *Century Magazine*. This charming story of Dong-Yung, the small-wife of a Chinese nobleman, is Oriental and Christian, and combines every desirable story-element. Miss Alsop, a graduate of the Woman's Medical College of Pennsylvania, is head nurse in St. Elizabeth's Mission Hospital, for women and children, in Shanghai, China. The *Delineator* is also printing a serial story of life in a Chinese Mission in its autumn numbers. The story is entitled, "The Hills of Han," by Samuel Merwin.

Total Thank Offering for year 1918, \$15,325.33

Goal for year 1919, \$30,000.00

Objects of Thank Offering

Community House for Japanese, San Francisco, Calif.

Ministerial Relief

Education of Deaconesses

Salaries of two Jewish and two Hungarian Deaconesses

Contributions to Colored Mission School

Salaries of two Teachers for the Indian Mission

Church Building Fund German Board

Contributions to the general work of German Board

New Building for Girls' School, Shenchow, China

Equipment for the Emma Ziemer Memorial School Building

Salary of a Teacher in the Ziemer Memorial School, Yochow

Salary of a Teacher in the Girls' School, Sendai, Japan

The Thank Offering is always divided equally between Home and Foreign Missions



THE JAPANESE WOMAN'S MISSIONARY SOCIETY OF THE FIRST REFORMED CHURCH,
SAN FRANCISCO.

JAPANESE COMMUNITY HOUSE IN SAN FRANCISCO.

THIRTY-THREE years ago there were less than seven hundred Japanese in this country. Today there are about one hundred thousand. The growing needs of the present period have brought about conditions which necessitate a place, such as the proposed Community House in connection with our San Francisco Mission, where all the social and educational needs of these immigrants can be provided for. We have outgrown the adequacy of our present building, which should be more often available for religious purposes.

Women compose one-third of the membership of our Japanese Churches in America. The other two-thirds are mostly young men who are constantly sending to Japan for the women to whom they have become engaged. To have a place where these women, most of them non-Christian, can be prepared under Christian influence in the shortest possible time, for their future life in America with an Americanized husband; a place where the women and girls already here can live, is of the greatest importance.

In blazing trails for our first year's efforts for the Forward Movement it is a distinct pleasure to know that these immigrant women, as well as their families, are not left out of account. Heretofore the cry has been, "Americanize the children, and they will Americanize the home." This topsy-turvy method flies in the face of natural social evolution and we are brought to a realization of the fact that the mother of the family and the future mothers must receive as large a degree of our attention as must the fathers and the children. Realizing the narrow, limited lives of many foreign women, we must make every effort in our power to connect these women with centers of recreation and education which are in a way linked up with religious centers.

The Japanese woman is the first to accept an opportunity for learning anything that has to do with life in the United States. Her demands sometimes outstrip the knowledge of her teacher. She clamors for classes in first aid, sewing, tatting, crocheting, and knitting; yet, in spite of these many requests, her interest in English and American customs is paramount.

The accompanying cut illustrates how eager the Japanese women are to become assimilated with their American sisters. Five years ago a Woman's Society was organized in our San Francisco Church. Much work for the uplifting of the Japanese women has been done, but the sphere of activity seemed limited, and on August 17, 1919, the organization was changed into a Woman's Missionary Society under the auspices of the W. M. S. G. S. The regular constitution was adopted, a committee appointed to translate it into Japanese, officers were elected, the per capita assessment adopted, Thank Offering boxes ordered, and sixteen of the charter members became subscribers to the *OUTLOOK OF MISSIONS*.

Americanization—Christianization! These are the opportunities confined in the Community House and the keys which will unlock the doors of this House are the opening out beyond themselves of the women of our Church into the visions of the needs of this reconstruction period, with a Thank Offering twice, yea thrice as large as it was last year—all brought about by a drawing nearer to God because of the untold blessings of the past year and a consequent sympathetic understanding of the peculiar problems and needs of these foreign sisters and a real desire to help.

CARRIE M. KERSCHNER.

MISS HOY AND THE "CIRCLE OF FRIENDS" AT "MILLERHEIM."

ABOUT one hundred members of the "Circle of Friends" gathered by invitation at the home of Mr. and Mrs. David A. Miller, Allentown, Pa., on Wednesday evening, September 10, to meet Miss Gertrude B. Hoy, and hear the story of her work.

The "Circle of Friends" was formed six years ago. In 1913 Miss Hoy applied to the Board of Foreign Missions to be sent to China. The Board could not send any new missionary at that time because of financial limitations. It was then that a few women overtured the Board, through Mr. David A. Miller, and promised to give \$600 a year for five years to support Miss Hoy, after which the Board was to assume it. Miss Hoy, at the request of the China Mission, postponed her furlough one year, and the "Circle" paid \$3,600 for six years. The membership is 125. The "Circle" has a few members in China; the others are scattered over Pennsylvania, with the greater number in Allentown and vicinity. The mission of the "Circle" has been fulfilled, and will be discontinued as a "Circle."

After an enjoyable afternoon, supper was served. Rev. Dr. W. F. Curtis offered the invocation; immediately after supper Mr. George L. Alrich, of Bethlehem, read the evening lesson—a refreshing word of the Bible about the wonderful news of God's grace. Mr. Tracy Rees, accompanied by Prof. Will Rees, sang "Open the Gates of the Temple" and "I'm a Pilgrim, I'm a Stranger," after which Miss Hoy told, in her well-poised manner, a part of the story of her own work.

The Fellowship gathering at "Millerheim" made a trio of pleasant memories for September 10. On that date, six years ago, Miss Hoy sailed for China, and it is also her mother's birthday.

Miss Hoy expressed her appreciation of the support of the "Circle" and asked above all else their prayers for her upon her return to China. She expects to sail for China on November 7.

PHILADELPHIA JEWISH MISSION.

COMFORT ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her that her warfare is accomplished, that her iniquity is pardoned. ISAIAH 40: 1-2.

Our Mission is located at Eighth and Wolf streets, Philadelphia, Pa., right in the heart of the Jewish quarters. The Jews are all about us, with here and there a sprinkling of Gentiles.

It has been my privilege to begin work here about May 1st, and, as I have been doing the Jewish work practically all alone, it has been rather uphill work. Nevertheless, God has been working and I praise Him for every manifestation of His presence.

At first I did considerable calling. In fact, that was all I could do, as I had to make my own work. Day after day I went from door to door. Some received me kindly, while others rebuked me. What sights I was compelled to witness, and how sad it made me feel at my apparent helplessness to aid them. Some were suffering physically, some materially. The influenza had taken many a father, mother, and child from some of these homes, making the need all the greater. Although these needs seem to be so great, they are nothing in comparison with their greatest need, namely, the spiritual. Yes, they are without love, without the Bible, without God, without Jesus, the true Messiah, who can satisfy and supply the need of every hungry soul. Friends, do we realize the barren condition of the Jews, God's chosen people?

At last, after several weeks of calling, the Lord gave me five Jewish girls, and I started my first sewing class. By the latter part of June, I had as high as forty children. Among these about ten were Gentile. Of course, I had to divide my girls, making two classes, as I could not teach them all at one time. Before we begin our sewing, we have prayer, hymn, Scripture verses and Bible story. In addition to the sewing classes, I have the Girl Scouts and Blue Birds, also stereoptican lectures. There is a Gentile worker here, besides myself, who has been working with the Gentile children, and she, too, has quite a number of classes.

During the summer we had six weeks of Daily Vacation Bible School. In this work I had some opposition from the Jewish people. They had their representatives going from door to door, warning the Jewish mothers from sending their children to my meetings. They have been the cause of my losing some of my most faithful girls, but the majority of them persist in coming. Of course, Satan is busy wherever the Lord's work is being done, but, regardless of these thorns in the Lord's vineyard, I am going ahead, for I realize that I am going in the strength of the Lord and in due season I shall reap if I faint not.

I should like to relate one incident in my work before closing. There have been three little Jewish sisters coming to my meetings regularly, the eldest, Fannie, being twelve years. One day the Lord opened the way for me to speak to Fannie alone and I told her the old, old story of Jesus and His love. She was very much impressed. We read the Bible together and prayed. From that time on Fannie always came to me when there was no one around, to hear more about Jesus. In fact, even her two little sisters were anxious to hear about Him. Not long ago, Fannie made a confession of Christ. Of course, she is young, and I did not know how much she understood.

A few weeks ago I missed Fannie and her sisters from my meetings. I wondered what was the cause of their absence, so I prayed and anxiously waited. Finally, after two weeks, Fannie came to see me. She told me that her parents

will not let her come any more. The three girls were on their knees praying one night, and the next morning Mary, who is only seven, told her mother that Fannie believes in Jesus.

"So you believe in the Gentile God," said her father. "Yese," said Fannie, "I do."

Her father beat her, and forbade her coming to my meetings. I told her, that even though she could not come here, she could believe in her heart and pray silently. She said, yes, she knew that. Last week she came again and told me that she and Esther wait until Mary is asleep, and then they both get down on their knees to pray. She also told me that her mother had granted her permission to come to my meetings. How I praise God for answered prayer. I believe the girl is saved. The seed sown is beginning to bear fruit. Pray for this girl. Pray that, as the days go by, Jesus in all His beauty may be revealed to this hungry soul, not only to her, but to the hungry multitudes surrounding the Mission.

Pray that our much-needed building may speedily be erected and that the right workers may be secured to work in this neglected field.

Pray for the peace of Jerusalem, they shall prosper that love Thee.

Sincerely,

REBECCA FORMAN.

ONE-THOUSAND-DOLLAR GIFT.

THE Woman's Missionary Society of Lancaster Classis, Eastern Synod, completed their special gift of \$1,000 toward the rebuilding of North Japan College during the summer. At the annual meeting in Harrisburg, last May, the society decided to give a free-will offering of \$1,000 as an expression of sympathy. Mrs. F. G. Mock, of Harrisburg, and Mrs. E. M. Hartman, of Lancaster, were the committee to take charge of the matter. The committee say they had little work to do, so prompt and generous was the response. In connection with the gift, St. Stephen's Reformed Church, Lancaster, gave its gift of \$90 in memory of Miss Virginia Gerhard.



WOMAN'S WORK AND FOREIGN MISSIONS CLASS, INDIANAPOLIS CONFERENCE, 1919.



Literature Department

MRS. IRVIN W. HENDRICKS
CHAMBERSBURG, PA.

Literature Chat

HAVE you seen the service cards that are to be used in our "Forward" campaign? It may take some thought and chewing of pencil before you have yours properly checked off. Surely, there is no lack of suggestion in the way of opportunity for service.

Some of the activities may seem easy to perform. Take "No. 1," under "a"—"Attend the meetings of the society." Have you ever stopped to think what fine audiences we should have at all services if every member were faithful to this one injunction. Certainly an "X" will be placed after it. As one goes on studying the card, it becomes evident that it is no light thing, this checking up what *we* are willing to *do*.

If the Forward Movement is to be a real move forward in our Church, it means that we, every one of us, must check up for service; first of all in our own congregation, and *get into line*. It may be a small sacrifice to give up that extra hour in bed on Sunday morning, but when we know how great the need for our splendid young business men and our talented young women in the Sunday School; to evade service in this division of the King's Army, from which is recruited 85 per cent. of all members taken into the Church, is a serious matter. Fall

into line everywhere—Sunday School, prayer service, the regular Church service and the Missionary Society. There can be no move forward until the line is ready to move, but first get your line.

Since the Woman's Missionary Society has taken it upon itself to do additional work, over and above the regular obligation which each member of it owes to her Church, in carrying the message of the Gospel to non-Christian lands and in the growth of the Church in our own country; the Forward Movement is the BIG work that is ready now for the Woman's Missionary Society to assist in every possible way. Many organizations are at present in the midst of the campaign, and it is well for each of us to remember that it is our personal service that counts. We each constitute one member in the Army of the Cross, and it is the service rendered by each that makes for success or failure of the whole.

To return to the "Service Card" with which we started out, be sure to have enough, so that each woman in your congregation may have one, as they are planned for use with your every-member canvas.

Another card on the "table" is the "Visitor's Record Card," a companion of the "Service Card," to be used in the every-member canvas. There is nothing like having a definite report of work done, and the faithful use of these cards, giving name, date of visit, etc., should, when compiled, give an exact and complete record.

The Classical Societies are just humming around at present, getting ready for

the institutes which are to be the climax of our Forward campaign. At these gatherings will be made known the results of the work in the local organizations, whether it be little or much.

Every Secretary of Literature, all the way down the line, is busy these days. The Forward campaign and the Prayer Calendar are with us, and all the Synodical Secretaries are anxious to distribute their full quota of the calendars, some not having a sufficient number to supply the demand and trying to borrow from

their "next neighbor." Classical Secretaries are laboring with those in the local societies, trying to get replies to letters, a definite account of sales and the many things that are their's to do. The Local Secretary is having a season of house-to-house visitation in her congregation, that no one may be overlooked who should have a Prayer Calendar.

The price of the Calendars is the same as last year, 15 cents each, \$1.50 per dozen.

In November a Thank Offering of 100% for the Year of Peace

The Jews in America

BY GERTRUDE COGAN LYON.

THEIR CONTRIBUTION TO OUR NATIONAL LIFE.

A JEW loaned the money to Columbus for his outfit. (Isabella's jewels were needed and used to defray war expenses of her country.) A Jew drew up the maps for Columbus. A Jew gave him the astronomical tables. Five Jews were with him on the voyage, one being the ship physician, and it was a Jew who first saw the land. Though they helped discover the New World, it was not until 1654 that the first Jews, twenty-nine in number came to make it their home. At the time of the Revolutionary War there were about 700 Jewish families, numbering about 3,000 souls. They were fervent supporters of the colonial cause, and a large percentage of their men served in the colonial ranks. As early as 1769 a corps of volunteer infantry was formed among Hebrews at Charleston, South Carolina. They later fought in the Revolution and were distinguished for bravery under General Moultrie. When Robert Morris appealed for money to relieve and maintain our soldiers, Jews were among the most generous in responding, Haym Salomon, of Philadelphia, giving \$600,000, none of which was ever repaid to him or to his heirs. Among those who signed the Bills of Credit for the new nation were Benjamin Levy, of Philadelphia, and Benjamin Jacobs and Samuel Lyon, of New York. Mordecai Noah, of South Carolina, not only served as an officer on Washington's staff, but gave \$100,000 to further the cause in which he was enlisted. Isaac Moses, of Philadelphia, contributed \$15,000 to the colonial treasury. Much could be written upon this subject of the Jew in our early history, but space forbids. A book which goes into it deeply is "Justice for the Jews," by Rev. Madison C. Peters.

In 1812 many Jews again fought for the nation's cause, some being promoted to high positions for their distinguished services. At the time of the Mexican War, in 1846, the Jewish population was about 15,000. Among those who fought with our army was General David de Leon, who twice took the place of commanding officers who had been killed or disabled, and twice received the thanks of the United States Congress for his gallantry and ability.

Living on both sides of the Mason-Dixon Line, Jews took part in both sides of the Civil War, the men in both armies numbering about 7,884. New York City alone furnished 1,996 Jewish soldiers to the Union Army. Many Jews were among the officers. Asch, Menen, Mayer, Kneffler, Solomon, and a long line of names appear on the honor list. The Jews of the South having settled there many years before, their convictions were largely with the South on the slavery question, and they served the cause loyally. The Northern Jews were for the most part of more recent emigration, but they were none the less zealous in their espousal of the anti-slavery movement, and prominent Jews were among the early agitators. Moritz Pinner launched an abolitionist paper, the *Kansas Post*, in Kansas City and worked for the nomination of Lincoln.

The War Department records show that there were over 4,000 Hebrews in the American armies during the war with Spain. Fifteen Jews went to death with "The Maine" in Havana harbor.

The part which our Jewish fellow citizens did for our common cause in the World War is so great that more space should be given to it than is possible in these pages. Out of the 3,000,000 Jewish population, between 250,000 to 300,000 were in our army and navy, and of this number nearly 8,000 gave their lives. In the United War Work campaign Jews contributed five to eight million dollars, and collected millions for the work of their own Welfare Board, the amount given for war relief in Europe during the past three years totaling \$25,000,000.

THE JEW IN BUSINESS.

The Jew furnished the world with its financial system through the invention by the Rothschilds of national loans. The record of the Jew in finance is that of a creator and not a puller-down. They have been town builders, creating commercial centers, and were the pioneers in trade in nearly every civilized country. Hayman Levy, pioneer in the fur trade in this country, carried on an honorable trade with the Indians and prior to 1760 had built up an extensive business. Levy's books, still preserved, show moneys paid to John Jacob Astor for beating furs at one dollar per day. It was in this employ that Astor learned the fur business, which afterwards yielded the great Astor fortune. Among the recent multi-millionaires of America who made their money by wrecking smaller firms, are to be found very few if any Jews. The Jew makes his money by patiently toiling away in the manufacturing and merchandise lines, nearly always engaged in producing something of necessity to mankind. Jewish proprietors have been among the pioneers in welfare work for employees. Familiar names on the list are the Sears Roebuck Company, of Chicago, and Joseph and Samuel Fels, manufacturers of naphtha soap, Philadelphia, whose plants are models along these lines. It was a Jew who introduced flower gardens and playgrounds for cotton mill workers.

Shakespeare's Shylock in "Merchant of Venice" has long since been understood to be a false representation, merely a reflection of the ignorance and prejudice of England at the time. The Jews had been banished from the country in 1290. Shakespeare wrote the book about three hundred years later, when the Jews were unknown except by the slanderous stories that began with their banishment and grew by the telling until the very word Jew was hated in Shakespeare's time. It is believed that he got his plot from a historical incident told in Letti's biography of Pope Sixtus V, which is as follows:

In 1587, Paul Secchi, a merchant of Rome, heard that Sir Francis Drake had conquered San Domingo. He told this to Samson Cenado, a Jewish merchant, who did not believe the news and said: "I bet a pound of flesh that it is untrue." (Just as persons now will foolishly say, "I bet my life," so it seems that in ancient Italy there was a custom of saying, "I bet a pound of flesh from my body.") "And I lay a thousand scudi against it," replied Secchi. A bond was drawn up to that effect. In a few days Drake's achievement was known and Secchi insisted on the fulfillment of the bond. The Jew plead in vain to be released, but Secchi held out for a pound of his flesh. In his extremity the Jew went to the governor, who appealed to Pope Sixtus V, and accordingly both were condemned to the galleys—the Jew for making such a wager and the Christian for accepting it. They gained their freedom by each giving two thousand scudi toward the hospital of the Sixtus Bridge, which was then being rebuilt by the Pope.

It will be noted that the position of the Jew and Christian is reversed in "Merchant of Venice." Benedix, the German critic, says: "It is impossible to acquit Shakespeare of the prejudice of his age. He has morally sinned; artistically erred."

With his commercial instinct the Jew has been a benefactor, because he has brought industrial progress wherever he has settled. "The rich Jew" is a common term. But no race has so many poor. Hundreds of thousands of poor Jewish families live in America, while in Asia and Eastern Europe are millions who before the war were scarcely above the level of pauperism. One reason why it has not been generally known that there are so many poor Jews is because of the splendid work done by Jews for the relief of their poor.

THE JEW IN PHILANTHROPY.

The Jews of New York City alone in normal times give several million dollars annually to charity. They are at present collecting \$10,000,000 for their charitable institutions, and are also raising a fund of \$7,500,000 for the relief of Jews in Europe and the East. Among Jewish names known the world over for their great benevolence are those of Sir Moses Montefiore, Baron de Hirsch, Mr. Jacob Schiff, Mr. Nathan Strauss, Mrs. Esther Hermann and many others that could be mentioned.

Jews are to be found not only in the work of relieving poverty, but are active in the work of preventing it. Twelve thousand Jewish women of Chicago and their husbands joined the Chicago Dry Federation and threw the influence of their organization on the side of prohibition. Mrs. Julius Rosenwald was their leader.

The great Baron de Hirsch fortune was literally emptied in the effort to educate and train emigrants from Russia, and in the transportation from that country of two million poor Jews to England, America, and Palestine. The world has not seen greater benevolence than this.

Jewish philanthropists have spent during the past century over one hundred million dollars in reclamation work in Palestine with a view to making a home for poor Jews.

WORLD INTEREST IN JEWS TO-DAY

is due to the unique position occupied by Palestine during the World War, the wresting by the English army of this sacred land from the Turks, and the almost simultaneous proclamations of leading statesmen of the Allied nations that Palestine must now go to the Jews. Later when the powers were seated at a common table considering the peoples of the world and their future national conditions, Jews themselves were among the statesmen and diplomats of the conferring nations.

Five Jews are in the British Cabinet, another is Chief Lord Justice, and eighteen are in Parliament. In the French Cabinet are five Jews. In Italy fourteen Senators and sixteen members of Parliament are Jews. The head of the United States Government Business Committee is a Jew, and nine Jews were among our representatives at the Peace Conference.

During the war the eyes of the world were attracted to one man who performed a feat of diplomacy scarcely equaled in the annals of nations. That man was a Jew, Henry Morgenthau, United States Ambassador to Turkey. For nearly two years he bore the almost superhuman strain of being practically responsible for the lives, property and interests of Great Britain, France, Russia, Belgium, Serbia, Montenegro, Switzerland, Denmark, Argentine, Italy, and the United States within the Turkish Empire. His great success in dealing with this unprecedented situation has won the praise of the whole civilized world. Especially does the Christian world love and honor him for his efforts and success in protecting the lives of missionaries, and his constant, vigilant care for the persecuted Armenian Christians. In 1915, fearing that his efforts to save the poor Armenians from complete annihilation by the Turks might be frustrated, Mr. Morgenthau appealed for \$5,000,000 to transplant the Armenians that were still alive to the United States, offering to supply \$1,000,000 himself.

What is it in the race that can produce such men? There should follow here a study of THE JEW IN CULTURE. We must give a word to this. We quote from Rev. Madison C. Peters' book, "Justice to the Jew." "The Jews are the most anciently cultured people in the world, and when the ancestors of the European kings, queens and nobles were reveling in coarseness or ignorantly bending their backs to the commands of their superiors, the Jews were the torch-bearers of the world. Talk about pedigree! What are your Sons and Daughters of the Revolution, or your Sons and Daughters of the Crusaders compared to the Levys, sons of the Levites, and the Cahen, Cohen, Kohn, Kahn, Coehn, whose undisputed ancestors were the *Cohanin* priests who burned incense before Jehovah?" And we may add, God Himself was the tutor of this race. He talked personally with Abraham, Moses, and the Prophets, and they are the ancestors of the race. The Jew is the only man on earth whose ancestors walked and worked with Jesus in His earthly ministry. And Jesus was a Jew. It scarcely need be said that this race has been the most honored of God in His dealings with man. And He yet has plans for this people as a nation. Prophecies yet to be fulfilled are found in Isa. 27: 6, Jer. 23: 7-8, Isa. 11: 11-16, Jer. 16: 15-21, Jer. 32: 37-44.

Prophesying of the end times Jesus said (Matt. 24): "Now learn a parable of the fig tree; when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh, even at the doors." Certainly the Zionist movement seems like a putting forth of buds.

(Continued next month.)

Mission Band Program for November

Young People's Work

MRS. JOHN LENTZ, SECRETARY
218 BROADWAY MILTON, PA.

Mission Band Program November

SCRIPTURE TOPIC—*Thanksgiving.*

PRAYER TOPIC—*Thankfulness.*

Use OUTLOOK OF MISSIONS and *Everyland.*

Missionary for the month, Dr. J. Albert Beam.

FIRST WEEK.

Scripture Lesson, Psalm 92: 1-5.

Prayer—Thank God for the gift of Jesus.

Study "Called to the Colors." Organization meeting. "Things to Think About," page 8.

Read about Dr. Beam first week.

Story from OUTLOOK OF MISSIONS.

SECOND WEEK.

Scripture Lesson, Psalm 100.

Prayer—Thank God that you live in a Christian land.

Study "Called to the Colors," pages 9-17.

Read about Dr. Beam second week.

Story from *Everyland.*

THIRD WEEK.

Scripture topic, Phil. 4: 4-7.

Prayer—Thank God for our churches and schools.

Study "Called to the Colors." "Things to Talk About," p. 18.

Read about Dr. Beam third week.

Prepare for a Thanksgiving celebration.

Talk about our Thank Offering.

FOURTH WEEK.

Scripture Lesson, 2 Ch. 29: 28-31.

Prayer—Thank God for your parents and teachers.

Study "Called to the Colors," pages 19-28.

Read about Dr. Beam fourth week.

Thanksgiving—Recitations, paper, story.

All ready for our Thank Offering next week.

FIFTH WEEK.

Scripture Lesson, Math. 12: 25-30.

Prayer—Thank God for our many blessings.

Study "Called to the Colors." "Things to Ask About," p. 30.

Read about Dr. Beam fifth week.

Our Thank Offering. What is it for?

MISSION BAND NOTES.

Every Band should take a special offering during November for the Thank Offering.

No matter how large or how small the amount, it should be reported to the Classical Secretary of Thank Offering and the money sent to the Classical Treasurer, marked "Thank Offering of Mission Band."

The Thank Offering will be equally divided between the home and foreign fields. The home part will be used to erect a new building for the Japanese Mission in San Francisco. The foreign portion will be used to erect a much needed building for our Girls' School at Shenchowfu, China, Miss Messimer, principal.

Every Band should plan to use "Called to the Colors," by Martha Van Marter, during November and December. The price is 35 cents. The "Leader's Manual," by Miss Applegarth, is 10 cents. Order these books from Fifteenth and Race streets, Philadelphia, Pa.



J. ALBERT BEAM, M. D.

Our missionary for the month of November is Dr. J. Albert Beam, of our China Mission.

First Week.

Dr. Beam was the founder of our hospital work in China. He and Mrs. Beam, who is also a physician, arrived in Yochow City on Christmas Day, 1902. I wonder what their

feelings were as they caught the first glimpse of the people in that city! They had no American-built house to live in, but that is always the lot of the pioneer missionary. Only a man of Dr. Beam's ability could adapt himself to such uninviting conditions. One of the first things he had to do was to provide a small room where he could treat patients. He did not have time to unpack his goods before the sick came for healing. A work table, a sink, and a chair completed the outfit in the little dispensary.

Second Week.

Before Dr. Beam went to China he received a thorough mental training, and this qualified him to cope with the conditions he had to face upon his arrival at the station. He is a graduate of the University of Wooster, and after finishing his medical course he taught the sciences for four years in the University School, Chicago. But, apart from his literary preparation, Dr. Beam is the son of one of the ablest ministers in our Church. Two of his brothers are also ministers, and his sisters have been successful teachers. In his home life he had the influence of a culture that accompanies Christian nurture. Dr. Beam by nature is exact, cautious and inventive. He has a genius for planning, and this talent was put to use in the erection of the Hoy Memorial Hospital and the Franz Dispensary.

Third Week.

It was a great loss to the China Mission when Dr. Beam withdrew from the field in January, 1909. But what was China's loss became a direct gain to the Church at home. He became the Assistant Secretary of the Board of Foreign Missions for three years, and during the visit of Dr. Bartholomew to the Mission fields in India, China, and Japan, Dr. Beam had sole charge of the office, and did excellent work. During this same period his voice was heard in our Churches, and by his instructive addresses our people were given a better idea of the physical and spiritual needs of the Chinese. The Board very reluctantly accepted his resignation when he received a call to a professorship in Heidelberg University, Tiffin, Ohio.

Fourth Week.

At Tiffin, Dr. Beam was comfortably located, and he became a special favorite with the faculty and students. His medical training served him well as professor of biology, and his experience in China was put into constant use. Heidelberg University has always been imbued with the missionary spirit, but it was very evident that the presence of Dr. Beam had a great deal to do with strengthening it. Two years ago a strong challenge came to him to return to China, and he was obedient to it.

Fifth Week.

Just two years ago in October, Dr. and Mrs. Beam and their daughters, Ruth and Elizabeth, sailed from Vancouver for China. Their return to the field was accompanied with the best wishes of a host of friends. To show the mind of our medical missionary, I will quote from a letter written to the Secretary at Vancouver: "Now, just before leaving for the field, I want to assure you and the Board of my sincere desire to render service not only in my own special way, but in a general manner. I want further to express my confidence in the Board and in the Church."

Where's My Mamma?

By some miracle she had survived the shuffle of war, separated for months from her parents and picked up on the homeward journey with hundreds of other Greek children struggling along in the hope that they would eventually find their fathers and mothers. Although she was hungry and ragged and dirty, this little Miss Hopeful greeted the Red Cross worker with a beaming smile and asked: "Will you tell me the way to my home?"

Eager questions, glad little hands reached up and a load of children was started on the return journey, contentedly eating their bits of bread given them by the A. R. C. worker.

Since the restoration of Eastern Macedonia to Greek rule these children have been aimlessly wandering toward their old homes. The local Greek administration having been already overburdened, the American Red Cross took the initiative in finding and equipping buildings to house these little sufferers, and orphanages are now in operation at Kavella, Drama, Serres, Pravi and Demir Hissar.

A system of tracing lost families has been inaugurated, and nearly every week some children are returned to their families.

One of the first of the children to be restored was our Miss Hopeful, who waved goodbye to the orphanage, and all the way down the street as she clutched her mother's hand until she was out of sight she *smiled* at us.

A New Estimate of a Valuable Work

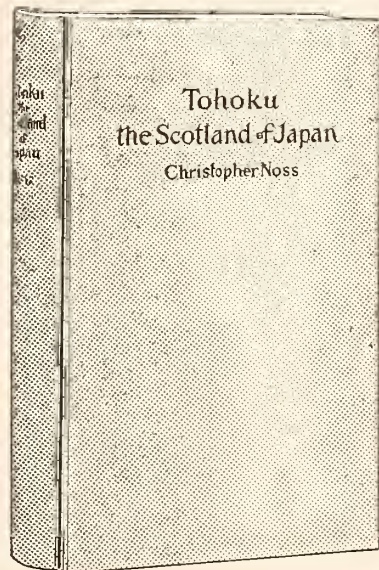
By S. H. Wainright.

Dr. Christopher Noss, Prof. Wm. G. Seiple and Rev. C. D. Kriete have written a very interesting book about the Tohoku or northeast part of the main island of Japan and the work of the Reformed Church in the United States in this section of the country. It is stated in the preface that "the Mission of the Reformed Church began in 1878 in Tokyo and in the rural districts immediately to the north of that city"; that "since 1885 Providence has led the workers to concentrate their resources on North Japan"; that the description in the book is limited to impressions received in the north, because this is the only part of the Empire that the writers know well and because this region is usually passed over in general works on the country; and that occasionally there is reference to conditions in Tokyo, "because that great metropolis has an intimate relation to the North, and because the work of the Mission is still continued there."

This introductory statement scarcely does justice to the contents of the volume. For instance, there is (1) little or nothing in the volume, either in the descriptions or illustrations, about the work of this Mission in Tokyo. The treatment of the subject (2) is far wider in scope than one would infer from the statement that "Description is limited to impressions received in the North." As a matter of fact one will find in this volume a valuable hand book on religious and general conditions in Japan. It is an admirable treatise viewed from the standpoint of the purpose for which it was written, namely, for use among the home churches as a compendium of the work of this Mission in Japan. In truth it is the best book of the kind of which we have any knowledge. Every one desirous of acquiring an intelligent account of Japan will find here a most useful manual, provided with summaries, illustrations, maps, a good index and a glossary.

At first sight, the contents appear to be scrappy. Though there are chapter divisions, the contents are divided into short paragraphs with headings in heavy type. Some of the paragraphs fill up a page, but most of them are less than half a page in length. Nevertheless, one will find in these paragraphs observations on a great variety of subjects expressed in clear and concise English by men of ripe experience and penetrative insight. The work of other Missions in the same part of the country is recognized. Sometimes their work is criticized and sometimes commended. The references show a broad and sympathetic attitude toward other organizations. Only one exception to this we have noticed. It is remarked that "the missionaries (speaking of their own Mission) take the attitude of helpers and not in any sense of masters. The Dutch Reformed Church in America and the Presbyterian Church South have not been willing to concede so much." Surely the Missions here named are in the truest sense "helpers." They have no control whatever over the Nihon Kirisuto Kyokwai, and they are at no expense whatever to that Church. Yet they turn over the entire fruit of their labors, according to our information, to the Japanese Church.

This is a volume to be heartily commended to the general reader. The information it contains is thoroughly reliable. The Tohoku Mission is one of the strongest in Japan, embracing in its personnel many scholarly and active missionaries, both men and women. Miss Kate Hansen, for instance, of this Mission, has prepared a collection of anthems in Japanese which has just been published and in which is reproduced the classical music of the West.—"The Japan Advertiser," Tokyo, Japan.



Copies may be ordered (in cloth, 60 cents, postpaid, and paper, 40 cents) from the

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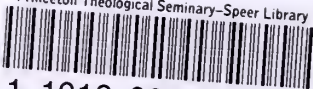
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